THE

Helmet of Hope,

Distinguished from the

Hope of Hypocrites.

And Published

To prevent the danger of False Hope, and to promote the Duty of Living in true Hope of Glory.

WITH

An Appendix of the Grounds of Hope, Collected in a Catalogue of Promises and Experiences.

By *A. B.* A Minister of the Gospel.

The Hypocrite with Hope is vainly Fed,
His Hope's no Helmet, but a Spiders Web.
But Converts know, it is no Idle Story,
That Christ within, is the true Hope of Glory.

LONDON Printed for, and are to be Sold, by *Obed. Smith* at *Daventry* in *Warwickshire*, 1694.

THE EPISTLE TO THE READER.

Dear Friend,

THIS little Book now come to thy Hand, calls for entertainment both for thy Saviours ſake, who hath provided Salvation for thee at his own coſt; and for thy Souls ſake, which therein is much concerned both in Point of Safety and Comfort. Enquire not after the Author, but Study the needful Matter it preſents unto thee. Though it come in a plain Dreſs, without either Top-knot or Ruffles, yet it's Grave and Serious, and may contribute much towards both thy Temporal and Eternal welfare. It was not deſigned for Publick Uſe when compoſed, but proved ſo Sweet in the Meditation, and ſo acceptable in the Miniſtration, that thereby I was encouraged to ſend it abroad, to warn the ſecure World againſt thoſe falſe Hopes, that lull Sinners aſleep in Security: And to invite all that meet with it to look after

that Helmet, that is of ſo great uſe for all Souldiers that fight under the Banner of the Captain of our Salvation Chriſt Jeſus. And if thou be one of this number, and haſt any skill in the Spiritual warfare; thou wilt in thy own Experience, acknowledge the account here given of this piece of our Spiritual Armour. Thou art ſo well acquainted therewith, and finds in thy ſelf the forethoughts of Glory, made thereby the Joy and Delight of thy Soul: That thou wilt ſee, that thou haſt met with an old Fellow-Souldier, that hath been in many a Battle, and ſtill found his Helmet of Hope his Safeguard, and ſo admires and valueth it, that he would not part with it for Paris. *Let me entreat thee to take thy Helmet into thy Hand, and compare it with the Helmet here treated of, and then Mind the Uſe and Advantage of the Helmet of Hope, and if it raiſe in thy Heart high thoughts of this great Grace, and more Diligence in the Exerciſe of it, I have obtained my end, and Chriſt his Glory, who is the Object, Author and offspring of this Hope, with whom we Hope to live in Glory,* Rom. 15. 13. *Now that the God of Hope may fill thee and me, with all Joy and Peace in believing, that we may abound in Hope through the Power of the Holy Ghoſt, is the earneſt Prayer of,*

Daventry,
May 21ſt.
1694.

Thy Fellow-Souldier and Servant,

AND. BARNET.
COL.

COL. 1. 27. latter end of the *Ver.*

—— *Chriſt within, the Hope of Glory.*

THere is a vaſt difference betwixt the Effects of Common Providence, and the Fruits of Chriſts Preſence.

1. The Effects of Common Providence extend to the juſt and to the unjuſt: We in this Nation have long lived under the Goſpel, and hereupon come to be acquainted with the things that belong to our Peace; 2 *Tim.* 1. 10. for Life and Immortality are brought to Light by the Goſpel: And the Light of the Goſpel ſhining ſo long amongſt us by the good Providence of God, hath enlightned the underſtandings of many with the common Notions of Chriſtianity, and the Will following the Dictates of the Underſtanding, it hence comes to paſs that a viſible outward Profeſſion of Religion abounds amongſt us. And great numbers there are of Profeſſors, that walk in a Track of Duty, and Conform to the External part of the true Religion, and have Hope in themſelves that all is well with them, and that they ſhall inherit Glory, when all this is but the Effect

of Common Providence, and they are still of the number of the Foolish Virgins, that though Virgins, vaunted in their outward Behaviour, yet had not a Grain of the Oyl of Grace in the Soul.

2. The Fruits of Christ his own Presence are enjoyed by few, and are the peculiar Priviledges of the Vessels of Honour, that Christ hath Redeemed by his Bloody Sacrifice, *John* 17. 2. ver. 6. These that the Father gave him, are they, to whom he gives Eternal Life: He gave his Life for them, and gives himself to them: He opens their Hearts by his Spirit, and comes in, and takes up his abode with them. And having cast out the strong Man armed, and set up his own Kingdom in their Souls, that Kingdom that consists not in Word, but in Power; and ruling in their Hearts by his Grace and Spirit, they hereby come to enjoy in themselves sure and certain Hopes of Glory. This is called in the Text a Mistery made manifest to the Saints; its a mistery in it self, and to all carnal unregenerated Persons, but made manifest to the Saints: They and none but they, understand the meaning of it; and know not only who Christ is, and what are his Offices, and the Benefits thereof; but also what it is to have Christ in them, and to live in the enjoyment of so great a Blessing: And this it is, that is the Ground of their Hope of Glory, to them God hath made known what is the Riches of the Glory of this Mistery amongst the

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Gentiles, which is *Chriſt in them, the Hope of Glory*. Its the Clauſe of theſe Words that I have choſe to be the Subject of my enſuing Diſcourſe. *Chriſt in you, the Hope of Glory.* Wherein we may note,

(1.) The Characteriſtical Qualification of the Perſons here ſpoke of, *viz. Chriſt within.*

(2.) The Conſequent Conſolation thence ariſing, *viz. The Hope of Glory.*

1. The Characteriſtical Qualification of the Perſons ſpoken of, *viz. Chriſt within*, this is the Motto of the true Chriſtian; and that that denominates him, not only a Chriſtian by Name, but a Chriſtian indeed. A true *Nathanael in whom there is no guile*, a true *Iſraelite*, one by whom Chriſt is not only profeſſed, but alſo poſſeſſed. Chriſt is formed in him, and he conformed to him. Its not Chriſt without that will ſerve the turn, but we muſt have Chriſt within, living and reigning in our Souls by his Grace and Spirit: Its not Chriſt in Heaven, but Chriſt in the Heart that conſtitutes us true Chriſtians: Its not talking of Chriſt, but entertaining Chriſt as King, Prieſt and Prophet, that we muſt come up to, if we will become true Chriſtians.

2. The Conſequent Conſolation hence ariſing, *viz. The Hope of Glory*. Its Chriſt in the Soul, that puts the Soul in ſo hopeful a Condition, and is the true and main ground of the Souls Hope of Glory. And this ground of

Hope all such have, that have Christ in them; I do not say, that all such are assured of Glory; but this I say, that all such are sure of Glory, and ought to live in sure and certain Hope of Glory: In this Case, Christ himself is the Object and Original of all true Hope of Glory: But its Christ in the Soul, both in respect of Union and Communion, that is the offspring of this Hope of Glory; and Christ in us, becomes our Hope of Glory two ways: By way of Influence, and by way of Evidence.

(1.) By way of Influence, as when the Soul comes into the Body, it animates it, and by its influence causeth such Motions as do assure the Mother that she is quick with Child, and may live in Hope of being a glad Mother. So when Christ comes into the Soul by his Spirit, it so influenceth the Soul, and changeth it, that thereby the Soul comes to know and understand, that it is a member of Christ, and an Heir of Glory, and therefore lives in sure and certain Hope of Glory.

(2.) By way of Evidence, the Spirit of Christ in the Soul, is the Souls Evidence for Heaven, and as great an Evidence as can be had on this side Heaven, *Rom.* 8. 9. *Ye are not in the Flesh, but in the Spirit, if so be the Spirit of God dwell in you: Now if any Man have not the Spirit of Christ, he is none of his:* You see, that the Spirit of Christ in the Soul, doth Evidence the Souls Interest in Christ, and assures it, that he is Christs, and Christ is his; and

and this Evidence is ſo Evident, that it fills the Soul with Hopes of Glory: The Soul thus argues with it ſelf, Chriſt in the Soul, is the Souls Hope of Glory: Now I find Chriſt in my Soul, and therefore, Oh my Soul, live thou in ſure and certain Hope of Glory.

Having now divided and unfolded the Words, I extract thence theſe two Doctrines.

Doct. 1. *That every true Chriſtian hath Chriſt within him.*

Doct. 2. *Its Chriſt within us, that is our Hopes of Glory.*

1. *Doct.* Every ſincere Chriſtian hath Chriſt within him, *John* 14. 20. *At that day, ye ſhall know that I am in my Father, and you in me, and I in you,* Gal. 2. 20. *I live, yet not I, but Chriſt liveth in me.* 1 John 3. laſt. *He that keepeth his Commandments dwelleth in him, and He in him: And hereby we know that he abideth in us, by the Spirit which he hath given us.* Rev. 3. 20. *If any Man hear my Voice and open the Door, I will come in to him.*

To prevent miſtakes, and clear up this great Truth, let us enquire how and in what Senſe this is to be underſtood? when and in what manner doth Chriſt take Poſſeſſion of the Hearts of his Elect? why and for what cauſe and end is it, that he abideth in them? And how may we know the Spirit of Chriſt from the Spirit of Antichriſt?

Queſt.

Queſt. 1. *How, and in what ſenſe, is this Doctrine to be underſtood?*

Anſw. 1. Negatively: It's not to be underſtood of his perſonal bodily Preſence, his Body is now a Glorified Body and abideth in Heaven, and there is to abide 'till he come to Judgment. The Romaniſt tell us, that Sacramental bread is changed into his Body, and after Conſecration, every Wafer is the Body of Chriſt, and is not to be eaten but to be ſwallowed, and upon ſwallowing it, Chriſt is within them: but if *Paul* had been of their mind, he would not have tould us that after Conſecration it remains ſtill bread; and that it's bread that we eat, and not the very body of Chriſt, 1 *Cor.* 11. 26. 27. And our ſenſes aſſure us it is bread, we ſee, feel and taſte bread; and yet they are ſo ſenſeleſs as they will not believe their own eyes. Nor is it to be underſtood of the Providential preſence of Chriſt; it is true, that Chriſt is with us by the preſence of his Providence, ordering our affairs, and diſpoſing of us and our concerns according to the Counſel of his good Will and Pleaſure, but the In-being here ſpoken of is of another Nature, therefore I anſwer:

2. Affirmatively: That it is to be underſtood of his Spiritual preſence, *viz.* that Chriſt is in his Spouſe, and in every particular Member that belongs unto him, by his Spirit and Grace, *Rom.* 8. 9, 10. *If any man have not the*

the Spirit of Chriſt he is none his, and if that Chriſt be in you the body is dead becauſe of ſin: *viz.* If by his Spirit he be in you. It implies the Miſtical union that is betwixt Chriſt and his Members. A Miſtery that is too wonderful to be made manifeſt to Mortals: And it ſignifies to us our dependance upon Chriiſt for Light and Life: What the Soul is to the body, that Chriſt is to the Soul, he abides in it by his ſpirit to ſupply its needs: And is all in all to the Soul: And all things elſe are juſt nothing to the Soul, for they can afford it no ſatisfaction, nor any one ſupply of its needs: Alas, what relief can Honour or Riches afford a Chriſtleſs Soul? none at all: They oft prove ſnares to the Soul, but never give any ſuccour to it; but Chriſt by his Spirit is in every true Chriſtian, and this is his Happineſs, and his hope of Glory.

Queſt. 2. *When and in what manner doth Chriſt take poſſeſſion of the hearts of his Elect.*

Anſw. In this great tranſaction betwixt Chriſt and the Soul, it is certain that Chriſt himſelf is the Author, and the Spirit his Agent, and his Word his uſual and ordinary inſtrument, and Faith his appointed method and means, and the Work is wholly ſupernatural: But the *Modus rei*, the courſe and order that the Spirit makes uſe of in this great affair, its intricate, and hereby hath occaſioned ſome difference in the apprehenſions of the Learned:

Learned: In my weak Judgment they are in the right that diſtinguiſh betwixt,

1. The qualifying Antecedents or Prerequiſites, that diſpoſe, prepare and fit the Soul for ſo great a Gueſt, *viz.* the Grace that Chriſt by his Spirit conveys into the Soul, in order to his entrance, called the firſt preventing Grace, this is the ſeed of Faith, and a holy principle of Life, Light and Love, infuſed into the Soul as a holy Root, and cauſe of all actual holineſs, and precedes it, and puts the Soul into a capacity to put forth future acts of holineſs: This initial holineſs ſanctifies the Soul, and halloweth it, and makes it meet for the indwelling of the holy Spirit: And till the Soul be thus ſeaſoned, I cannot ſee how the Holy Ghoſt can take up its Habitation in it: What Communion can light have with darkneſs.

2. The conveying Concomitants that uſher Chriſt into the Soul, and accompany the poſſeſſion that the Spirit takes of the Soul, is called ſubſequent Grace, or the Influence of the Spirit, cauſing the Soul freely to reduce the ſaid ſeed and principle into Act, and when it actually repents, and believes through grace received, then it is actually juſtified upon the account of Chriſt's ſatisfactorial meritorious Righteouſneſs imputed to it, and received by Faith; and now being in a juſtified reconciled Eſtate, is at that very ſame Moment committed to the Conduct of the holy Spirit;

rit: And then and thus it is that Chriſt takes poſſeſſion of the Souls of his Elect by his Spirit, and comes in to abide with them for ever: And thus a Soul becomes a Habitation of Chriſt through his Spirit, *Epheſ.* 2. laſt, *and the Temple of God*, 1 *Cor.* 3. 16. *And Chriſt is ſaid to dwell in the heart by Faith, Epheſ.* 3. 17.

Queſt. 3. *The* 3d. *Queſtion is, Why and for what cauſe or end doth Chriſt by his Spirit abide and dwell in his People?*

Anſw. For ſeveral Reaſons, and upon ſeveral gracious deſigns: As,

1. As he is Captain of their Salvation, and engaged to defend and ſecure them againſt all oppoſition: He fought out our Salvation, and obtained it by Conqueſt, and he maintains it alſo by Conqueſt: The World, the Devil and the Fleſh, are the profeſſed Ene. of Chriſt and all his Subjects, and ſtand up in oppoſition againſt his Kingdom, and ſeek to Damn thoſe that he ſeeks to Save, and of whoſe Salvation he is the Captain: And as the Captain of their Salvation he abides in them to protect them: It's for his honour and intereſt to ſafeguard them againſt his and their Enemies: And his abode in them for this end and purpoſe, is their ſafety. The Captain of their Salvation is not only in Heaven perſonally, but in their hearts Spiritually, to be ready at hand in all their dangers to look after them, and to aid and defend them: It's

Chriſt

Chriſt in us that is our hope of Glory, for his abode in us is our ſecurity from all peril and danger.

2. As he is Conſummator of the Work of Grace that is begun in their Souls: He is not only the Author but the finiſher of the Faith, *Heb.* 12. 2. And the work that he hath begun, he will perform, that is, he will finiſh it, *Col.* 1. 6. He is both able and willing to finiſh it, and is alſo reſolved and engaged to finiſh it, and is in them for this end and purpoſe to carry on his work of Grace in their Souls from one degree to another, till it have attained it's gradual perfection, and be conſummated in Glory: Our hearts are like Watches, many times out of order, and he ſets his Spirit in us to keep our hearts in order: To ſee how they go, and to keep them in repair: It's our duty, I confeſs, to tend our hearts dilligently, but we are ſo remiſs in our Duty that if Chriſt did not look after us better than we our ſelves, we ſhould undo our ſelves, and be undone by the Deceitfulneſs of our own hearts.

3. As he is Comforter, and the only Comforter of a comfortleſs Soul: The People of God are oft in a drooping and dejected Condition, caſt down with a deep ſenſe of Sin and ſight of wrath: Unbelief oft prevails, and Satan is ſuch an Enemy to their welfare, that when he cannot keep them from Grace,

he

he will do all that he can to keep them from Comfort: But Chriſt abides in their hearts by his Spirit the Comforter, to diſperſe the Clouds of carnal diſcouragements that darken the Comforts of their Souls, and to miniſter Comfort ſeaſonably to them, *John*, 14. 16. *He will give you another Comforter, that he may abide with you for ever.* And *v.* 17. *He dwelleth in you, and ſhall be in you. I will not leave you Comfortleſs, q. d.* I know you will meet with many diſcomforts in this troubleſom World, but I will not leave you Comfortleſs, but will come and abide in you by my Spirit, on purpoſe to ſupport you under your diſcomforts, and to remove the cauſes of them; and to fill your hearts with the ſweet Comforts of my Spirit: He is the Comforter, when none can Comfort he can Comfort. Others may ſpeak Comfortably to you, but yet fail in giving any Comfort to you: But he is the Comforter that never fails in giving Comfort, and he ſhall abide in you for your Comforter. You will not only meet with Diſcomforts from your ſins, but from ſinners, they will be pouring contempt upon you, and reproaching and perſecuting you; and from your ſeeming friends, they will prove falſe-hearted and deceitful; bnt be of good Chear, you have a Comforter alway at hand, and his Comforts are the beſt of Comforts, the ſweeteſt, and moſt ſatisfactory Comforts: They are Comforts that

that delight the Soul with joys unspeakable and full of Glory: And now you see that the indwelling of Christ in your Souls is for your great advantage: Christ in you is your help in all difficult cases here, and your hope of Glory hereafter.

4. As he is Counsellor, and the best of Counsellors: The People of God meet oft with such windings and turnings in the dispensations of Gods Providences towards them, as put them to a stand, that they know not what to do, and which way to take; but Christ by his Spirit abides in them, to guide, counsel and direct them in all such difficult cases. *Isa.* 11. 2. The Spirit of Christ is called a Spirit of Counsel, and Wisdom: So that he that hath the Spirit in him, finds assistance in many intricate cases from the Counsel of his Spirit, whereby they are guided sometimes strangely, and directed by special Providence to their great advantage. How was *Joseph* in *Egypt*, enabled by the Spirit of God, to wind himself out of one trouble after another?

Quest. *The* 4th. *and last question is, How may we know the Spirit of Christ from the spirit of Satan, or of Antichrist?*

In Answer to this question, I will give you both the Reasons of the question, and the Resolution of it.

(1.) The reasons of the question: I have put this question for these reasons.

1. Because of the prediction spoken of,

1 *Tim.* 4. 1. *In the latter times*, there ſhall be *ſeducing Spirits*: Yea, in *Pauls* time *Satan transformed himſelf into an Angel of Light.* 2 Cor. 11. 14. and there were falſe Apoſtles that boaſted of the Spirit, and deceived many.

2. Becauſe of the precept we all lie under of trying the Spirit, 1 *John* 4. 1. which implies that there are evil Spirits that go under the Name of the Spirit of Chriſt and therefore we are Commanded to try the Spirits, leſt we take falſe Spirits for the true Spirit.

3. Becauſe of the Pretences of many in our dayes to the Spirit of Chriſt, who certainly have not the Spirit. There is a Generation of men amongſt us, that tell us, that Chriſt is in them, and that they act and ſpeak by the Spirit, and that all others beſides themſelves, are led by the Devil, and in the Road-way to Deſtruction: Now for theſe reaſons, I have put it to the Queſtion, How the Spirit of Chriſt may be known from the Spirit of Error. And,

(2.) The Reſolution of the Queſtion, is eaſie.

For the Spirit of Chriſt, is known by its Nature and by its Nurture.

1. By its Nature: It's a Holy Spirit, and therefore called the Holy Choſt; they then

that are carnal and sensual, *have not the Spirit*, Jude 19. And the Spirit of God is a humble and meek Spirit, they then that are haughty and lofty, and despise and contemn the Righteous, they want the Spirit.

2. By its Nurture, it Nurtures and trains up the Soul in the fear of God, and in the Faith of the Gospel, *John* 16. 13. *When the Spirit of truth is come, he will guide you into all truth:* That Spirit then that leads men into Errour cannot be the Spirit of God: Now that Spirit that cries down Christs Ordinances, and his Ambassadors, leads into Errour: The Word of God is the Dictates of the Spirit and the Standard of Truth, and that Spirit that contradicts the written Word, cannot be the Spirit of Christ, for the Spirit of Christ cannot Contradict it self, in contradicting any one part of that word that it was dictator of: You must then judge of the Spirit by the Word: That Spirit that doth not train up, conduct and lead according to the Scriptures, is a false Spirit, *Isa.* 8. 20. *If they speak not according to this word, it is because there is no light in them.* Gal. 1. 8, 9. Such as preach another Gospel are accursed: And such as preach contrary to the Gospel, set up another Gospel. Thus far I have spoke to the Doctrinal part, now let us proceed to the practical part of the Doctrine: Is the Spirit of Christ in every sincere Christian? Then,

1. *Use*

1 *Uſe*, Shall be of Terror to ſuch as live without Chriſt in the World, be they prophane Perſons, or Profeſſors. God hath provided an allſufficient Saviour for us, that can ſave to the utmoſt, and there is no Salvation in any other Perſon or thing to be expected: And none can be ſaved by him but ſuch as receive and admit him into their hearts by Faith; and how few are they that have Chriſt in them? Oh you that do make account to be ſaved by Chriſt at death, and yet ſhut your hearts againſt Chriſt, and have not embraced him as freely offered in the Goſpel, know, that you do but deceive your ſelves: If you keep Chriſt out of your hearts, Chriſt will keep you out of Heaven. A Chriſtleſs Soul is a wretched Soul: Oh now whilſt it is ſaid to day, it concerns you above all things in the World to conſider your danger, the dreadfulneſs of your danger, and the deſperate Madneſs of ſuch as ſit down contented under their danger. I pray you to conſider,

(1.) Your Danger.

If Chriſt be not in you, you cannot be in ſafety: Your condition muſt needs be a perilous condition, you ſtand upon the Margin of Death and Deſtruction. For,

1. You are under the Captivity of Satan, and in the ſnares of the Devil, and are carried Captive by him at his will and pleaſure. 2 *Tim.* 2. laſt: Satan poſſeſſes the Soul of all

that continue in the ſtate of Nature, 'till Chriſt comes and diſpoſſeſſeth him. *Eph.* 2. 2. *Satan is the Spirit that worketh in the Children of Diſobedience*: And you are the Children of Diſobedience, and diſobey the Calls of the Goſpel, and the Commands of Chriſt in the Goſpel: He Commands you to believe, and to repent, and to obey his Goſpel, but you diſobey him, and therefore the Spirit that dwells in you is Satan; and it's he that works in you; and Oh what ſad work doth he make with your precious Souls! how doth he inſnare and enſlave them! what Tyranny doth he exerciſe on them! it's high time for you to conſider it.

2. You are under the Curſe of the Law, and under the Condemnation of the Goſpel, and therefore you are in as much danger of Damnation, as a condemned Perſon is of Execution: Oh what dreadful Curſes are the Curſes of God, and how certain in the Execution, if Repentance do not intervene! And theſe Curſes of God hang over your heads like a Hurricane or violent Tempeſt, that is ready to fall down upon you: There is a Curſe upony our Bleſſings, a Curſe upon your bodies: A Curſe upon your ſubſtance, and a Curſe upon your Soul: And if this Curſe be not removed, it will certainly light upon you: Your ſins will find you out, ſurely then you are in danger; Now Conſider,

(2.) The

(2.) The Dreadfulneſs of this danger that you are under.

The greatneſs of this danger lies in theſe inſtances: I will lay them before you in couples for the help of your Memories: The dreadfulneſs of this your danger lies in

1. The Unavoidableneſs and Univerſality of this danger. (1.) It's an unavoidable danger. I mean, under your Circumſtances (*rebus ſic ſtantibus*) as the caſe is now with you. A man may be in danger, and he may foreſee it, and avoid it: *David* was in danger of *Saul*, and hid himſelf in a cave and ſo avoided it: But in the caſe you are in, the danger is unavoidable; not that it is ſo in it ſelf, but you make it ſo to your ſelves; there is one way, and but one way to avoid it, and this way is by Chriſt: Now this way you reject, and *how can ye eſcape if ye neglect ſo great Salvation?* It's impoſſible for you to eſcape any other way, and this way you do not, and will not be perſwaded to take, and ſo go about to make your danger unavoidable. (2.) Its an univerſal danger, a danger of a vaſt extent, your [All] is in danger; your leſſer and greater Concerns, your Eſtates, your Lives, your Bodies and Souls: Your All is under a Curſe, and therefore your *All* is in danger, and is it not time to look about you when fire is got in the thatch, and all your goods are in danger, how are you Concerned! your caſe is much worſe,

your danger far greater, and will you be unconcerned?

2. The Dreadfulneſs of your dauger lies in the Proximity and Perpetuity of the Evils you ſtand in danger of. (1.) In their Proximity. The Judge ſtands at the door, your danger is not a remote but a preſent danger, you are now and alway in danger, you may loſe your Souls in a minute; you know the uncertainty of Life, that it is but a Vapour, a Bubble, that may burſt and vaniſh in a moment: So that upon this account you are daily and conſtantly in danger: Now Life is ſo uncertain, that in Temporal matters you will ſecure your ſelves becauſe all men are mortal, and will you run ſuch a hazzard as we are now ſpeaking of, and not ſtudy your ſafety? will you be penny wiſe and pound fooliſh? ſecure a little Siver, and let your Souls lie in ſuch danger? (2) In their Perpetuity, the danger is not only preſent, but the evils you ſtand in danger of are everlaſting: You are in danger to loſe your Souls, and to loſe Heaven, and theſe are irrevocable loſſes, and ſuch loſſes as will remain to all eternity; and your are in danger of Hell and of eternal Death, and if the danger be not removed, but it once overtake you, and you fall into it, you are utterly undone for ever. Your eternal State will be wofully Wretched and miſerable, and will ye not make your eſcape from everlaſting Wo? Oh dreadful!

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otherwise. This, this Beloved fixeth you to your dangerous Estate, ye are in great danger, and like to continue so, because you will not yield that you are in any danger. Now consider,

3*ly*. The desperate Madness of sitting down contented under this dreadful danger.

You have heard your Danger, and the dreadfulness of your danger; and now if you concern not your selves about getting out of this danger, I must say to you as *Paul* did to the *Galathians*, Gal. 3. 1. *O foolish Galathians, who hath bewitched you?* Surely ye are infatuated, besotted Fools, desperate Mad-men; the World and the Devil have bewitched you, *Mat.* 3. 7. Many came to *Johns* Baptism, confessing their Sins and pretending amendment; and amongst other many *Pharisees* and *Sadducees*, and *John* said unto them, *O Generation of Vipers, who hath warned you to flie from the wrath to come?* q. d. It is certain, that there is a dreadful wrath to come, and that all that are under the guilt of their Sins are in danger of it, and that it's their great concern to flie with speed and haste from the wrath to come. And you *Pharisees* seem to be aware of this, and pretend to endeavour to flie from the wrath to come, but will not part with your Sins; if you would escape the danger you are under, it must be by sincere Repentance, and not by pretended Repentance, you must bring forth Fruit meet for Repentance. Oh consider, what desperate

deſperate madneſs it is for Sinners to ſtand in danger of the wrath to come, and yet to ſit down under this danger, and not flie from the wrath to come, and uſe their utmoſt endeavours to make their eſcape! would you not account that Man a Mad-man, that having run himſelf into ſome unſeen danger, and is called to by others that ſee and know his Danger; Friend, Friend, ſtay, turn back or you are a gone man; yet takes no warning, but runs headlong upon his own ruine: This is your Caſe, God and Man call to you, *Turn ye, Turn ye, why will ye die?* The way you are in leads to Hell and Deſtruction, haſten out of it or you are undone for ever: And ye will take no warning, but run on in your ſelf-deſtructive Courſes: Now you are told of your Danger, of the dreadfulneſs of it, and of the deſperate Madneſs of ſuch as ſit down contentedly under this danger. And now what will you do? what do you reſolve upon in this Caſe? what will ye do as yé do, and be as you are, and ſtand to the venture? God forbid, that the Devil ſhould ſo beſot you: What in danger, and in ſo *great* danger, and will you continue in it, and take no warning? Oh far be it from you: I am loth to leave you unconvinced, and therefore entreat you ſeriouſly to conſider,

1. What an Uncharitable thing it is, and how unreaſonable in you, to ſtop your Ears under this preſent warning: How far is it below Men of common underſtanding, how unmanly

a part, to refuſe ſuch Counſel as ſo much concerns your own Intereſt: Is it not to act like an Ideot, or a Frantick Perſon, that regard no advice for their own good? What, is it not your own concern, your greateſt concern? And will you be uncharitable to your ſelves? Will you act againſt your own Welfare? Will you ſhew no Charity to your Selves? Have ye no Love for your own Souls? Will ye not be diſſwaded from deſtroying your ſelves?

2. What an unaccountable thing it is! How unexcuſable! What can you ſay for your ſelves, when Chriſt ſhall charge it upon you at the great day? When he ſhall ſay, Were not ye warned by ſuch and ſuch? Such a time, and ſuch a time? Why did you not take warning? What Plea can you make? ſurely none! And will you turn your back upon Counſel, when you have nothing to ſay againſt it? will you condemn your ſelves in the things you allow?

3. What an unkind, ungrateful and unſufferable a thing it is? *Rom.* 2. 4, 5. *Deſpiſeſt thou the Riches of his Goodneſs*: It's a Mercy, and a rich Mercy in God to acquaint you with your danger, and to call upon you to make your eſcape, and to ſhew you the City of Refuge, where you may live in Safety, *viz.* Chriſt Jeſus. And what a ſleight do you put upon his Mercy? What an abuſe upon his Goodneſs? *Do ye thus requite the Lord?* Is it fair betwixt Man and Man, to take advice and have

have good advice given, and to turn the back upon it? do you not in ſuch a Caſe uſe to ſay, I will be no more concerned with ſuch a Man, he is uncounſellable: And may not God juſtly deal ſo with you, and ſay, there is no good to be done with ſuch and ſuch, they will not be counſelled; I'll be no more concerned with them? Oh my Word let them alone, and thou my Spirit let them alone! And if you bring the matter to this paſs, then there is no help for you; ye are loſt Creatures, and will periſh in your Sins.

2. *Uſe*, Of Tryal: *Examine your ſelves whether you be in the Faith, prove your own ſelves, know ye not that Chriſt is in you, except ye be Reprobates?* 2 Cor. 13. 5. It highly concerns us all to turn our Eyes inward, and to make a diligent Inſpection into our ſelves, to ſee how matters ſtand betwixt God and our Souls in this great Point: Whether we lie under the aforeſaid danger, or have made our eſcape out of it: the Determination of this depends upon the indwelling of Chriſt in the Soul: Let us then put it to the Queſtion, Is Chriſt in us or no? And if we would ſatisfie our ſelves herein, we muſt ſearch,

1. What Freedoms we enjoy (by Chriſt his in-being) in our ſelves, 2 *Cor.* 3. 17. *Where the Spirit of God is, there is Liberty*: If Chriſt be in us by his Spirit, he hath ſet our Souls at Liberty. There is a ſort of Liberty peculiar to the People of God, *John* 8. 36. *If*

the

the Son make you free, ye ſhall be free indeed. This Freedom is Demonſtrative that Chriſt is in us, and by his Spirit hath ſet us free. Now there is a twofold Freedom that the Spirit gives to all in whom it dwells, *viz.* Freedom of Speech, and Freedom of Spirit. (1.) Freedom of Speech, whereby eſpecially in Secret they are enabled to pour out the deſires of their Souls unto the Lord with much enlargedneſs of Heart. I ſay, eſpecially in Secret, to diſtinguiſh theſe enlargements from enlargements in Publick Exerciſes, drawn out by outward incouragements. A Hypocrite praying in his Family, or with the Church, whereof he is a Member, for Oſtentation ſake, and Affectation of applauſe, puts forth his Parts to the utmoſt, and is oft much enlarged: But he is ſeldom in Cloſet Prayer, and commonly flat and with little Life; but the Children of God find their Secret Enlargements exceed their Publick Enlargements: It's in Secret that Chriſt and his Spouſe have the ſweeteſt embraces.

(2.) Freedom of Spirit, *viz.* From the Bondage of Sin, and Captivity of Satan, *Rom.* 8. 9. *Ye are not in the Fleſh, — if the Spirit dwell in you*; that is, ye are not in a Carnal Eſtate, and under the Dominion of the Fleſh; the Spirit of God is a pure and Powerful Spirit, and will overcome the Fleſh, and keep it in Subjection; that though Sin remain, yet it doth not Reign: It's a ſubdued Rebel, and kept under by the Spirit, yet will be raiſing up new Rebellions

bellions in the Soul: The Fleſh will be Luſting againſt the Spirit, but in the main the Spirit is the prevailing Principle, and doth enable the Soul *more and more to die unto Sin, and live to Righteouſneſs.*

2*ly*. What Fellowſhip we have with Chriſt in his Ordinances: The natural Man hath no Fellowſhip with Chriſt in his Ordinances, but the Children of God have. Men in the State of Nature are Strangers to Communion with God, *Pſal.* 94. 20. *Shall the Throne of Iniquity have Fellowſhip with thee?* No, no, They have no Fellowſhip with thee: 1 *John* 1. 6. *If we ſay we have Fellowſhip with him, and walk in darkneſs, we lie:* Such as have Fellowſhip with the unfruitful works of Darkneſs, have no Fellowſhip with Chriſt: But it's the Priviledge of the Children of God to live in Fellowſhip with the Trinity, 1 *John* 1. 3. *Truely our Fellowſhip is with the Father and the Son:* It's an Aſſertion with an Aſſeveration, Chriſtians are no ſooner Effectually called, but they are admitted into this Fellowſhip, 1 *Cor.* 1. 9. *God is Faithful by whom we were called unto the Fellowſhip of his Son Jeſus Chriſt our Lord.* Chriſt dwelling in the Soul doth verifie the Truth of this; can Chriſt and a Chriſtian live together, and not have Communion together? No, if Chriſt be in us, there will be Communion betwixt Chriſt and Us. And this Communion is a Manifeſtation of his abode in us: Now then let us examine our ſelves hereby, do we expe-

experimentally know what this Mistery of Communion betwixt Christ and the Soul meaneth? Do we feel and find it in our selves? Have we a Receptive Participation from God in our selves, that Dilates, Revives, and Refresheth the Soul, above what any sensible sublunary thing doth or can do; and leaves behind it a relish which raiseth in us a singular Love to and Delight in the Ordinances? how Familiarly doth God sometimes carry it towards his People! he takes them into his Banquetting-House, and his Banner over them is Love, he Dandles them upon his Knees, embraceth them in the Arms of his Love, and speaks comfortably to them; sometimes he gives in such a Sense of Sin, as makes them weep with Grief and Godly Sorrow, and dissolves their Souls into Penitential Tears: And sometimes such a sight of Grace, and such symptoms of Love, as makes them weep for Joy and Solace: If it hath been thus with us at any time, it proceeds from the influence of the Spirit in us, and is demonstrative of the Presence of Christ in our Souls?

3*ly*. What first Fruits of the Spirit is there in us? A natural Heart is barren ground, destitute of the Fruits of the Spirit; but when Christ comes into the Soul, he changeth the Soil and makes it fruitful: And all the good Fruit that it brings forth, are the Fruits of the Spirit, and discover the State of the Soul, and declare the goodness of the Tree: Now the Fruits of the

the Spirit are divided into First-Fruits and After-Fruits. Though the Graces of the Spirit are linkt together, and are all *in semine*, in the Seed, in the Soul of a Child of God; yet some of these Seeds spring up before others, and are called the First-Fruits of the Spirit, *Rom.* 8. 23. *We our selves have the first Fruits of the Spirit.* Though the Spirit it self be the first Fruit of Glory, yet here something more must be understood than the Spirit it self, because he speaks not of the first Fruit of Glory in the singular number, but of the first Fruits of the Spirit in the Plural number; and therefore the first Fruits of the Spirit must be understood of such Fruits as the Spirit causes to spring up in the Soul, and there make the first visible Appearance, such as saving Knowledge, Evangelical Repentance, Faith and Love: These two last include the two first; for there is no true Repentance without Faith, nor any true Love without Light to discover the Lovelineſs of the Object: Therefore I'll confine my self at this Time to the two first Fruits of saving Faith in, and sincere Love to Christ Jesus our Lord. Let us Examine then,

(1.) Our Faith, whether it be saving Faith. This is the uniting Grace, that knits Christ and the Soul together; and all that truely believe shall be saved: For saving Faith, though it may be shaken, yet it cannot be lost and extinguished: It's a spark that never goes out, a durable Dye that cannot be washed away.

And

And if we have any Faith (though in the leaſt Degree) that is of a ſaving Nature, then for ſure Chriſt is in us, and we may Hope for Glory. Now *Paul* tells us, *Heb.* 11. 1, 2. what this Faith is; he doth not define it, but deſcribe it, by its Excellency and Efficacy. (1.) By its Excellency, *It's the Subſtance of things Hoped for.* The Word ὑπόστασις is a Word of that force that no Language can fully expreſs: It's uſed in *Heb.* 3. 14. and there Tranſlated Confidence: *Faith is a Confident and ſtedfaſt Expectation of Things promiſed:* It apprehends the Promiſe and adheres to it, and aſſures the Soul of the Accompliſhment of it, and cauſeth the Soul to live in Expectation thereof: It realizeth the Promiſes, and ſhews the Soul how ſubſtantial they are; that the things promiſed are no Trifles or feigned things, but things of Subſtance, weight and worth, really ſubſiſting, and certainly to be enjoyed, and enables the Soul confidently to expect them: Thus it's the Subſtance of the things Hoped for. And it's the Evidence of things not ſeen. Things not ſeen, either becauſe future, or becauſe inviſible, Faith repreſents to the Mind as ſure and certain. The Eye of Faith beholds Chriſt with all his Excellencies, the Immortality of the Soul, and the Glory of Heaven, as evidently as the Eye of the Body doth viſible things. Now let us reduce this to practice; can we experimentally ſubſcribe to this Deſcription of Faith? Do we ſee a reality

lity in the unſeen things ? it is evident to our Souls that God is the chief Good, and Chriſt the fountain of Grace, and chief of ten Thouſands, and that all his promiſes are certain and infalliible, and do we depend upon them, and live in ſure and certain Hope of the accompliſhment of them? then we have the faith which is called the Faith of the Elect, *Tit.* 1. 1. becauſe it's peculiar to them, and to none but them. Yet further, *Paul* here deſcribes faith not only by its Excellency, but alſo by its Efficacy.

2. By its Efficacy. *v.* 2. *By it the Elders obtained a good report*, and they are famous to this day, for the Teſtimony that God gives of the efficacy of their faith: Faith wrought in them ſuch works as were ſuch evidences of the Truth of their Faith. It's their works of Faith that makes their memory ſo Honourable. Faith without works (ſaith *James*) is dead, it is of no more worth than a dead Dog. It's our works that do ſhew what our faith is. A working Faith is a ſaving Faith: Let us then examine our Faith by our works; are our works the works of Faith? do we pray in Faith, and hear in Faith, and live by Faith? thus much for the Trial of our ſaving Faith: Come we to our Love, let us examine

2. Our Love to Chriſt, whether it be ſincere, 1 *John* 4. 16. *He that dwelleth in Love, dwelleth in God, and God in him.* True Love

you see is demonstrative of Gods dwelling by his Spirit in the Soul: Let us then try our Love, (1.) By its Measure. Do we love Christ most and best? We love many Creatures, and it's allowed us; Parents are to love their Chidren, and Husbands their Wives, but what is it that lies next our hearts, and hath the largest measure of our Love? I am sure Christ deserves most love from us, for he hath done most for us, but do we Love him above all? is Christ a Pearl in our Eyes? can we say with the Spouse, in our Eyes he is altogether Lovely? we have other Loves, but none that lies so near our Hearts as Christ; he is our Beloved, and our best Beloved. (2.) By the Motive that moves us so to love Christ. What is it that hath so endeared us to Christ? is it the gain we expect from him, or the good we see in him? *Cant.* 5. 10. The Church professeth much Love to Christ, and tells the cause thereof, it was the Beauty and Excellency of Christ that had gained her heart, this was the attractive of her Love; is it so with us? is it Christs Love to Souls, and his Lovelinesse, that draws out your Love towards him? Then there is sincerity and not selfishnes in your Love to Christ. (3.) By the Might and strength of your Love to Christ; Love is of a constraining Nature, 2 *Cor.* 5. 14. Now do you find your Love to Christ constrain you? doth it constrain you to vindicate the Honour

Honour of Chriſt, againſt all that caſt open contempt upon him? doth it conſtrain you to value the Ordinances above worldly wealth and dignity? doth it conſtrain you to venture all for Chriſt in ſuffering and trying times? doth it conſtrain you to avoid every thing (as far as you can) that is offenſive to Chriſt? what influence hath your Love to Chriſt upon your Hearts and Lives? doth it conſtrain you to carry it dutifully towards Chriſt, and to caſt off your beloved Luſts becauſe they diſhonour Chriſt, and to conform to the Laws of Heaven, becauſe they are the Yoke of Chriſt? are the things of Chriſt become precious to you? Oh deal faithfully with your Souls.

3 *Uſe*, Of Entreaty, both to ſuch as have not Chriſt in them, and to ſuch as have him in them.

(1.) You that have *not* Chriſt as yet in you, Be entreated and perſwaded to live no longer without Chriſt in the World: you have heard your danger, and the dreadfulneſs of your danger, and the deſparate Madneſs of ſuch as do ſit down in ſo dangerous a Condition: And now in the Name of Chriſt I earneſtly beſeech and entreat you to take the matter into ſerious Conſideration. The Lord Jeſus Chriſt the great Mediator of the Covenant, and victorious Captain of our Salvation, makes as it were an Ho, Yes, *Rev.* 3. 20. *Behold I ſtand at the door and knock, if any man open the door, I will come*

in and Sup with him, and he with me. And he is now knocking at the door of your Heart, and craving admiſſion, and rendering himſelf and the Riches of his Grace and Mercy unto you, upon condition that you will receive and entertain him, and accept of him as your Lord and Saviour, and conſent and ſubmit to the gracious Terms of the Goſpel: Oh comply with his gracious offer, and open to him and let him in! Put off Chriſt no longer, expect not Salvation by Chriſt without giving your ſelves up to Chriſt, to be Governed by him according to the Goſpel. What ſhall I now ſay, to perſwade you to be over-entreated to get Chriſt into your Souls, and not to ſit down ſtill in a Chriſtleſs condition? the buſineſs is of great importance, and I ſtand here in Chriſts ſtead to beſeech you to be reconciled to God, and to uſe your utmoſt endeavour to make ſure of Chriſt, and would gladly prevail with you for your own good to ſet about this great concern; to this end preſs theſe following perſwaſives upon your own Spirits, and that with the ſeriouſneſs as the weightineſs of the matter requires.

1. The caſe you are in, calls for ſpeedy Help. You live without Chriſt in the World; this is your caſe, and it is a caſe that you can neither live nor die in with ſafety or comfort. As long as you live thus you live under the guilt of all your Sins, and under the wrath of God; and if you die thus

thus, you die in your Sins, and to Hell you muſt go: And is this a Caſe to be neglected and diſregarded? were your Eſtates and Lives in danger, you would be concerned, and beſtir you to ſave your ſelves; you would cry out for help, and be thankful to any one that would tell you how to eſcape your danger: Now in your caſe your Souls are in Danger, and in preſent Danger, and in great Danger, and will you not be perſwaded to ſeek to ſave your ſelves.

2. The Cure preſcribed is a proper Cure: Chriſt *within* is the Cure, and this is a ſuitable Cure: Your Diſeaſe is inward, to wit, the Plague of the Heart, and outward Applications cannot reach it; it calls for an inward Remedy. Nay more: Chriſt within, is not only a ſuitable Cure, but alſo a Soveraign Cure, that will certainly and infallibly Cure you: Yea, this is the only Cure, all other remedies are vain and inſufficient, and will you reject ſuch a remedy? It's a remedy of Gods own preſcription, and cures all that make uſe of it, and will you not uſe it? will you chuſe Death before Life, Damnation before Salvation? Oh then! what will you do in the end theteof?

3. The Coſt of the Cure now offered, is diſcharged, and now freely offered: It is a Coſtly Cure, the price paid down for it is beyond Value: Who can reckon up the value of the Croſs of Chriſt? *Heb.* 2. 10. He was

made *Perfect through sufferings*; There is a twofold perfection imputed to Christ. (1.) *Perfectio Personæ:* His Person was perfectly qualifyed for his Offices: He was perfectly Sanctified, and so he was a perfect High-Priest. (2.) *Perfectio Operis*, the Work of Redemption was consummated by his perfect Obedience and meritorious Sufferings: He became a perfect Saviour thereby, and perfected the Work of Redemption, that he might be a Soveraign Redemy, and save to the utmost all such as came to him. He made plenary satisfaction to Divine Justice, for the Sins of such as he was to Save: And it cost him dear to become an infallible Cure for perishing Souls, it cost him his Life; he parted with his precious Blood; he bore the weight of Gods Wrath, and underwent the shameful and painful Death of the Cross; it cost him many a dreadful Pang, and will you sleight so costly a Cure? do ye account the Blood of Christ a vain thing? hath he been at the cost of the Cure, and at so great cost, and will you refuse so costly a Cure freely offered? can ye put a greater Indignity upon Christ, than to tell him to his Face, that you account him a Physician of no Value, and will have nothing to do with him, nor with the Cure he offereth you? is this your kindness to such a Friend?

4. The Course you take is fatal and deadly. You refuse to let Christ into your hearts, and

and bolt the door againſt him, and this will be your ruin, if perſiſted in without Repentance. You reject the remedy at your own Peril, and your deſtruction will be of your ſelves, and you will know hereafter what it is to reject your own Salvation. Can you that refuſe ſuch rich Mercy, think to eſcape Divine Vengance? Oh how dreadful are the forethoughts of your Condemnation, and what then will the Execution be? will you not be diſſwaded from turning your backs upon your Bleſſed Saviour, when he is offering and tendering Salvation to you? will ye bring the Blood of Chriſt, and the Blood of your own Souls upon your heads? and wilfully run on in Rebellion againſt Chriſt, 'till the Wrath of the Lord go out againſt you, and there be no remedy? then (I ſay) of all men you are moſt miſerable: It had been better for you, you had never been born, or had been made Moles inſtead of Men; but I would perſwade my ſelf of better things of you, and ſuch as accompany Salvation. Conſider,

5. The Change for the better, that Chriſt in the heart will make in you, 1 *Cor.* 6. 11. *Such were ſome of you, but ye are waſhed, ye are ſanctified, ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* See here, (1.) The Agent in this change, *the Spirit* in them. (2.) The Advantage of the change, it was a change for

the better, that of bad made them good, of unclean clean, and brought them out of Danger into safety, out of a State of Condemnation, into a State of Justification; out of a State of Sin into a State of Sanctity, a blessed Change: And Christ in the Heart will make such a Change in you: He will change your Hearts and Lives, and fit you to live and fit you to dy: And let me tell you for your Encouragment, that the change will be so Sweet to your selves, that you will find such a strange un-expected content and satisfaction in it, that you would not be what you now are for a World. Little do you know the Comforts that accompany such a change: Oh be perswaded to live, and you will never repent thereof, but enjoy such a Happiness in your self as the World cannot afford.

2. You that have Christ in you,

Be you entreated to live as such as have Christ in you. *Col.* 2. 4. *As ye have received Christ, so walk in him.* See that your words and works savour of Christ: Live not below your selves. Is it for such as have Christ in them to mind earthly things, and to make a God of the World? is it for such as have Christ in them, to maintain Pride in their Habits and Behaviours, and to wear the Flags of *Lucifer*, and the Dress of *Flora?* is it for such as have Christ in them, to muster up the Spirit of Contention, and to cast Squibs one at another? *are ye not carnal* herein, and *walk*

as

as Men, as *Paul* doth Phraſe it? that is, as meer Men, that have nothing of the Spirit of Chriſt in them. Is it for ſuch as have Chriſt in them to manage Religious Exerciſes carnally and deceitfully? To be Time-ſervers and Men-pleaſers, and to ſerve God no further than it will ſtand with Self-intereſt? Oh Sirs! *What manner of Perſons ſhould you be, in all holy Converſation and Godlineſs?* 2 *Pet.* 3. 11. How ſhould you ſtrive to conform your ſelves to Chriſt, and not to the World, and to live according to the Laws of Heaven, and not according to the vain Cuſtoms of wicked Men! How ſhould you let others ſee, that Chriſt within hath changed you and made you Goſpel proof; that neither Profit, Example nor Honour can turn you from the Principles and Precepts of the Goſpel; if Chriſt be in you, be ye followers of Chriſt as Dear Children.

1. And ſee that you live Circumſpectly, *Eph.* 5. 15. *See that you walk circumſpectly, not as Fools, but as Wiſe:* It will be your Wiſdom to keep up your ſpiritual Watch, and to Watch carefully; though Chriſt be in you, yet there is much Corruption within you, and the Fleſh will be Luſting againſt the Spirit, and if it prevail it will grieve the Spirit, and occaſion it's withdrawings as to Senſe and Apprehenſion, and cauſe Chriſt to hide his Face from you, and to ſtand behind the Curtain, and when he hides his Face you will be troubled. Oh what Loſſes and Sorrow do Chriſtians create to themſelves

ſelves by their Carnal Security! Oh reſolve againſt it, and take warning from others, and walk very circumſpectly, leſt Satan get an Advantage againſt you; he that lets down his Watch gives place to the Devil.

2. See that you live Chaſtly, 1 *Theſ.* 4. 12. *Walk honeſtly*, that is, not in the Luſt of Concupiſcence; and the Reaſon is given in the 7*th.* and 8*th. Verſes, God hath not called us to Uncleanneſs, but to Holineſs, and given us his Holy Spirit.* And therefore it is not for us to be carnally Minded, but to be Chaſt and Honeſt, and Sober even in the Uſe of lawful Delights: That is a notable Paſſage in 1 *Pet.* 4. 6. *The Goſpel was preached to them that are Dead*, that is, to the Martyrs, *that they may be judged according to Men in the Fleſh; but live according to God in the Spirit:* You cannot ſtop the Mouths of Men, they will be Judging and Condemning you, and ſay you are fleſhly given, and live in Uncleanneſs, but you need not regard their Calumnies as long as you live according to God in the Spirit, cleanſing your ſelves from all filthineſs both of the Fleſh and Spirit.

3. See that you live Charitably, in Peace and Love, 2 *Cor.* 13. 11. *Live in Peace, and the God of Love and Peace ſhall be with you:* It's great Matter of Lamentation, that ſuch as have Chriſt in them, ſhould live ſo Uncharitably and Contentiouſly, and all through ſmall differences about Words, and Geſtures; and that theſe Mi-

Minute things ſhould cauſe ſuch diſtances, eſtrangements, and unkindneſſes amongſt them. I am ſure this ought not ſo to be: Thoſe that are right in the main, ought to hold Communion one with another, and that in Peace and Love, bearing one with another in things wherein they differ, *Phil.* 3. 15, 16. *Rom.* 14. *begin.* And it's certain alſo, that Chriſt makes it one of the Characters of a true Chriſtian, *to Love the Brethren*, 1 John 3. 14. And that Love is full of Charity, and Kindneſs and Forbearance, and hides many faults. And why ſhould there not be a fair Correſpondency, where there is a vital Inſpiration by the ſelf ſame Spirit?

4. See that you live Contentedly, *Heb.* 13. 5. *Let your Converſation be without Covetouſneſs, and be Content with ſuch things as you have.* q. d. Keep your Hearts free from the Love of the World, and the Cares, Fears and Diſcontents that thence ariſe, and be Content with Gods allowance; for God is with you, and *will never leave you, nor forſake you*; if Chriſt be in and with you by his Spirit, then the Comforter is at hand in all ſad Caſes to Comfort and Support you, and this ſhould Still, Quiet and Content our Spirits, and preſerve you from Diſcontentedneſs; if Chriſt his Being in the Soul will not Content him, ſurely nothing will do it, 2 *Cor.* 4. 8. *We are troubled on every ſide, yet not Diſtreſſed.* And how comes this to paſs? ſee *ver.* 9. *That the Life of Jeſus*

may

may be manifested in our Body; that is, that our Lives may be conformable to his Life in submissive Sufferings, and that it may be manifest, that the Life that we live is the Life of Jesus Christ, that he lives in us, and that by him we live, and that contentedly under all our Calamities.

5. See that you live Comfortably and Cheerfully, in the Consideration that Christ lives in and with you. A Melancholly drooping Life is a great Reflection upon Religion, and upon Christ himself, and an occasion of stumbling unto many. And will you carry it so, as if you served a hard Master? none have more Reason to live Chearfully and Joyfully, than you that have *Christ in you, the Hope of Glory*: Such as you are called upon by God himself to rejoice in the Lord always, and to be of good Comfort, and that under the troubles of the World; you need not to be troubled at your troubles, but may and ought under your Crosses to Comfort your selves in Christ, in your Union with him, in your Interest in him, and in your Enjoyment of him: and that because he is in you Incessantly, Intercessively, Inseparably and Incumbently: He is in you,

(1.) Incessantly, in you and alway in you, when you perceive it not, when he hides his Face, and seems to be withdrawn, and you conclude he is quite departed from you; yet then he is with you, *John* 14. 16. *The Spirit abideth with you, and shall abide with you for ever:*

ever: As a vital principle to preſerve and keep you from Apoſtacy; and is not this Comfortable, and a ſure Hope of Glory?

(2.) Interceſſively: Chriſt in Heaven is your Interceſſour with God the Father, and his Spirit within you is your Interceſſour betwixt Chriſt and your Souls, *Rom.* 8 26, 27. The Spirit pleads Chriſts cauſe with us, and ſtands up for Chriſt againſt the Fleſh; and it pleads our cauſe in Prayer with Chriſt and the Father. The Spirit then is in you a Spirit of Prayer and Supplication, and the Spirit of Adoption, enabling you to go to God boldly as to a reconciled Father in Chriſt, and to pour out your Souls to him: It's Chriſt his Spirit in you that is the Spring of all your Holy Deſires and Motions God-ward: And that only that comes from the Spirit in you finds Acceptance with God, for the Spirit moves you to ask what is agreeable to Gods Will, and with a Submiſſion to his Will: And you receive Anſwers of Prayers in your ſpirits oft, in inward Strength and Conſolation from the Spirit of God within you. Such as cry down the Spirit of Prayer, have need to take heed they do not deſpite to the Spirit of Grace.

(3.) Inſeparably; nothing can ſever Chriſt and your Souls, *John* 14. 16. *The Spirit ſhall abide with you for ever.* And *Ver.* 17. *He dwelleth in you, and ſhall be in you*; he ſhall be in you in deſpite of all Oppoſition: All the Devils in Hell cannot with all their Exorciſms caſt the

the Spirit of God out of the Souls of his People: Satan may be diſpoſſeſſed, but the Holy Ghoſt cannot be diſpoſſeſt. *He is in you, and ſhall be in you:* Bleſſed be God for this Promiſe; he is in you not as a Gueſt in an Inn to ſtay but for a Night, but as an Inhabitant to abide in you, and he will ſecure his Poſſeſſion. And what a ſtrong Conſolation is this, once Chriſts, and always Chriſts! If Chriſt be in you, he will never depart from you; he may in ſome Caſes withdraw his viſible Communion, but not his Union: And as to Communion, he departs in the Souls Apprehenſion, but that is no real departure.

(4.) Incumbently; as one in Office to overſee your Souls, 1 *Pet.* 2. *laſt. Ye were as Sheep going aſtray, but are now returned to the Shepherd and Biſhop of your Souls.* Chriſt is the great Archbiſhop of the Soul, and he is no Non-reſident, but Incumbent in the Soul, as a Biſhop is in his Dioceſs to rule and govern the ſame, or as a Pilot in a Ship to guide it, or as the Soul in the Body to actuate and animate it. It's his Office to Counſel, Conduct, Confirm and Comfort his People, and he is faithful in his Office: You ſee what Comforts you may ſuck out of this Honycomb: Oh Mind them much, that you may live comfortably upon them in this bad World. Do not pore too much upon your Troubles, but oft call to Mind the Comforts that belong to you, and live joyfully in Hope of Glory.

Doct.

2. Doct. *It is Chriſt within us, that is our Hope of Glory:* 1 John 5. 12. *He that hath the Son hath Life, and he that hath not the Son, hath not Life. Vitam gratiæ in re, & Vitam gloriæ in ſpe.* He that hath Chriſt, hath the Life of Grace in reality, and the Life of Glory in Hope. In the Doctrinal part, for the Information of your Judgments, and Illuſtration of this great Truth, I ſhall give a brief Account of the Glory here ſpoken of, *the Hope of Glory*, and then prove that it's *Chriſt in us that is our Hope of Glory.*

Queſt. 1. *What Glory is this here ſpoken of?*

Anſw. There is the Glory of the World, and that is Fading and Tranſitory: And there is the uncreated Glory of the moſt High, and that is incomprehenſible: And there is the Glory of the Saints in Heaven, and that is in Riches invaluable; but this is the Glory that I am now to ſpeak of. And who can give an account of this ſo great and amazing Glory? A full account cannot be expected, yet there is a Glimpſe and but a Glimpſe thereof given us in the Goſpel: And as far as it is revealed, ſo far we may endeavour a Diſcovery. And in the Goſpel, it is ſet forth in its Properties and Priviledges. And of

(1.) The Properties of this Glory. The Term Property if ſtrictly taken, is unapt and impro-

improper; and if you please, you may lay it aside, and instead thereof put the Praises that are given by God to this Glory: It is called an Unsearchable, Unchangeable, Unconceivable, and an Uncorruptible Glory.

1. It's an Unsearchable Glory, *Job* 5. 9. *God doth great things and unsearchable.* And his Glorifying such worthless worms as the Children of Men are, is one of the great unsearchable things that he doth for the Glory of his great Name. Alas! where shall we search for a full discovery of the Glory of the Saints in Heaven? The Book of Nature, and the Book of the Scripture, give but a Dim and Dark account of it. And were we admitted to take a view in the Court of Heaven, and enabled to bear it, it might dazle our Eyes and ravish our Hearts, but we could not see into its Nature, nor search out its Splendour, nor utter what we saw of this unsearchable Glory.

2. It's an Unchangeable Glory, the Glory of the Sun may be Eclipsed, and the Glory of Princes obscured; but the Glory of the Saints in Heaven cannot be changed: 1 *Pet.* 1. 24. *The Glory of Man is as the Flower of Grass:* That if it be not nipt before ripe, yet then it withers and drops off into the Portion of Weeds; but the Word of the Lord endureth for ever, and the Glory of Heaven is established by an Immutable, Irrevocable Decree of the Lord of Hosts.

3. It's

3. It's an Unconceiveable Glory, 1 *Cor.* 2. 9. *Eye hath not ſeen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him.* The Glory that is prepared in Heaven for the Elect, is beyond the reach of a finite Underſtanding: The Saints in Heaven, that have Glory in Poſſeſſion, do wonder at their own Glory, as not being able to comprehend the Riches of it; the leaſt Jewel that belongs to any Crown of Glory is invaluable. Oh the difference that is betwixt the Glory of the Crowns of Earthly Kings, and the Glory of a Crown of Glory: All the Glory of the World united together is but a bauble, or a ſingle Chaff, if compared to it.

4. It's an Incorruptable Glory, 1 *Cor.* 9. 25. *They ſtrive for Maſtery to obtain a corruptible Crown, but we an incorruptible.* All Worldly Glory is fading, this never fades; nay, this Fading corruptible Body of a Saint muſt at the Reſurrection put on Incorruption, and be Glorified according to the Pattern of Chriſt his *Glorious Body*, Phil. 3. laſt. And both Soul and Body united, live for ever in Glory: And what an Excellency doth this Word Eternity put upon this Glory; to live in Glory for the Term of a whole and long Life is extraordinary: But to live in ſuch Glory to all Eternity; Oh how Excellent is this! Surely the Glory we are ſpeaking of is not to be ſlighted; eſpecially if we further conſider,

(2.) The Priviledges of it:

The Prerogatives of the Crown of Glory are moſt Rich and Royal Prerogatives. Every Crown hath its Prerogatives, but the Prerogatives of the Crown of Glory are extraordinary precious Prerogatives, and all the Saints enjoy them, and that without any encroachment, hazard or forfeiture. Let us take notice of ſome of them:

1. Great Changes both in the Form and Faſhion of the Body, and alſo in the Frame and Faculties of the Soul, beyond our preſent Apprehenſions, 1 *John* 3. 2. *It doth not appear what we ſhall be*, viz. Neither by Reaſon nor Revelation; but though this great change that will be made in glorified Saints doth not fully appear, either to our Sight or Knowledge, yet it appears that it will be ſuch a State of Perfection both of Body and Soul, as will make us like our glorified Head, and will make us capable of ſeeing and holding Communion with him: We know (ſays he) *That when Chriſt ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* And by this it appears, that the Body of the Saints muſt be greatly refined and ſpiritualized to be fitted for glorified Souls: Theſe earthly Tabernacles that now are but Priſons to our Souls, and by the ſtraitneſs of the Organous render the Soul uncapable of putting forth ſuch Operations as their noble Natures are capable of; and by their feebleneſs cannot bear an expreſs of Joy without over-

overcoming the Vital Spirits, 1 *Cor.* 15. 54. Theſe Frail Bodies (I ſay) will then be made Immortal and Incorruptible, and ſo Active and Powerful as to be able to bear ſuch Impreſſions as now they are wholly unable to bear: And alſo the natural Faculties of the Soul will be wonderfully enlarged: That ſo in Union with the Body they may be made meet for an Eternity of Praiſes, and for thoſe beatifical Viſions which they muſt alway behold: And both Soul and Body then united, will be covered with ſuch a Mantle of Glory, as will make them not only amiable, but as will exceed the Sun in its Splendor; *Mat.* 28. 3. It's ſaid the Angel that appeared at the Reſurrection of Chriſt, *Had a Countenance like the Lightning:* And ſpiritual glorified Bodies are to be like Angels, *Mark* 12. 25.

2. The next Priviledge of ſuch as are glorified, is Gladneſs and triumphant Joy without intermiſſion, interruption or diminution: They ſhall enjoy fulneſs of Joy. All the Joys that they enjoy on this ſide Heaven are but a taſte of that full Cup of Conſolation that they ſhall there be always drinking of. Some on this ſide Heaven enjoy Joys unſpeakable and full of Glory, as much as frail Nature can bear; and ſo much as for the preſent weakens them, in ſo much as they are ready to ſink under them; but theſe foretaſtes of Heaven are but as drops compared to the Fountain, when compared with the Joys of Heaven. The Joys of

Heaven are so great, that Heaven is called Joy it self, *Mat.* 25. 21. *Enter into the Joy of thy Lord.* Heaven is Joy in the abstract, and such as go to Heaven enter into Joy: As he that enters into a Bath is presently compassed with Water: So is he that enters into Heaven surrounded with Joy; yea filled with Joy: As a Vessel that is put into a Fountain is presently top full of Water. Whilst on Earth the People of God have much sorrow, and but little Joy many times, but in Heaven they shall have no Sorrow but all Joy: What then is Earth to Heaven? What is this Valley of Tears to that Palace of Joy?

3. Grace without the least Imperfection. Here the People of God are daily complaining of their Sins, the strength of Sin and the weakness of Grace fill them full of Complaints: But there will be no occasion of these complaints in Heaven, there is no Sin but perfect Holiness; *The Spirits of just Men are there made perfect*, Heb. 12. 23. And Oh how sweet must those Praises be, in which there is no mixture of Sin! And in what a steady frame must the Souls of those be in that are in a sinless Condition, and partake of such a measure of the Spirit, that casts and keeps out all Sin! How exact, spiritual, lively and Joyful must such be in all their Services! How Concordant and Delightful will their Converse and Communion be one with another! What manner of Persons are glorified Saints, that enjoy the

the fear of God, and the Love of God in Perfection? what rare Services, and with what enlarged Hearts do they always perform them? No Wearineſs, no Diſtractions, no Diſcompoſedneſs at all in their Souls, but always full of Life and Delight in their heavenly employments!

4. God, Chriſt, and the Spirit in Viſion and Fruition, without the leaſt Interpoſition or Intermiſſion: This is the richeſt Jewel that belongs to the Crown of Glory, and that which Crowns their Glory; and how ſweet and delicate muſt this needs be? Oh what Bleſſed ſights are always beheld in Glory, that delight the Eyes and raviſh the Hearts of all Beholders! Oh what a ſort of Communion will the Communion of Saints in Heaven be, both with themſelves and with the Trinity! What Poor things are the Pleaſures of the World, compared to the delights of Heaven! What a dull thing is it to be in the Courts of Princes towards what it is to be in the Court of Heaven! God is the Center and Felicity of the Soul, and for the Soul to live for ever in the full Fruition of God and Chriſt, how ſweet muſt it be! Chriſt in the Heart is comfortable, but Chriſt in Heaven is beſt of all, yea all in all. Thus I have given you a Glimpſe of Heaven, and though it be but a Glimpſe, yet it's enough to ſet an Edge upon our Affections, and to beget in us a longing after this heavenly Inheritance.

Queſt. 2. *What is this Hope of Glory here ſpoken of?*

Anſw. I will give you an Account both of the Nature, and of the Neceſſity of this Hope of Glory; that you may be the better acquainted both with the Grace and with the uſefulneſs of it. And

(1.) Of the Nature of it.

This I will lay before you in two Couples, to help your Memories the better to retain them.

1. This Hope of Glory is a ſtill and a ſtedfaſt Hope. (1.) A ſtill Hope under delays of Mercy; it's quiet and ſtill, and ſuppreſſeth inward fretting and vexing at theſe delays; when the Soul begins to be diſquiet, it checks it and ſtills it, *Pſal.* 42. *laſt. Why art thou caſt down, O my Soul, Hope in God!* Art thou in Hope of Glory? Deſpond not then at the troubles of this Life, it will not be long but all thy trouble will be over; and a time or rather an Eternity of Triumph will come: Therefore be ſtill, do not murmur nor fret. (2.) A ſtedfaſt Hope, hence it's called the Anchor of the Soul, *Heb.* 6. 19. *Which Hope we have as an Anchor of the Soul, both ſure and ſtedfaſt:* When the Soul is beſtormed and in danger of Shipwrack, toſt upon the Waves of Trouble and Temptation, it cleaves to the Promiſe, and preſerves the Soul from being daſht againſt the Rock of Diſtruſt and Deſpair. The Anchor doth not adhere to the Water, but to the Earth under the Water: So this Hope is not content with

with viſible things, but penetrates further, and laies hold on God and Chriſt, and Cœleſtial Things, and ſticks and adheres unto them.

2. This Hope of Glory is a Lively and Laſting Hope. (1.) A lively Hope, and is ſo called 1 *Pet.* 1. 3. It makes the Soul Active and Lively in Duty; it's not a dead Hope, but a living Hope that lives in the Soul, as a Vital Principle to animate it againſt the Diſaſters of this frail Life. It lives by Faith upon the Promiſes of the Life to come; the Objects of this Hope are not the good things of this Life, but of the Life to come: Theſe the Eye of Faith makes viſible to the Soul, and Hope lives in Expectation of, and the Soul through Hope puts forth lively Operations, and ſerves the Lord with Life and Vigour. (2.) A Laſting Hope, it continues hoping, and holds on, and holds out to the end; it meets with diſcouragements from Sin and Satan, which ſometimes oppreſs it and keep it under, that it makes no viſible appearance in the Soul; but it like the Sun diſperſeth theſe Clouds, and diſcovers again its radiant Beams, by caſting it's Eye upon the faithfulneſs of God, and calling to Mind former Experiences; and thus this Hope upholds it ſelf, and keeps its ground againſt all encounters, and remains firm to the End, *Heb.* 3. 6.

(2.) Of the Neceſſity of this Hope. It's a uſeful and needful Grace, that a Chriſtian cannot live without; it is very neceſſary:

1. To help us in our work, for it mightily farthers and promotes it. We have much work to do in the World, weighty work that is not to be neglected. We are to work out our Salvation with Fear and Trembling; and there is the work of Faith, and the works of Righteousness, and all the works of our general Calling to be done by us: And he that works not in Hope makes but poor work of it, he will be quickly weary of his work; its the Hope of a good Crop that makes the Husbandman Labour hard in Seed-time; he Plows and Soweth in Hope, and its Hope that Spurs him on, and encourageth him in his Work. So it is the Hope of Glory that carries a Christian through his Work, *Acts* 24. 16. *Herein do I exercise my self*, says *Paul:* Wherein was it that he was so diligent in Religious Exercises? why it was in Hopes of a joyful Resurrection, *ver.* 15. *I have Hope towards God of the joyful Resurrection of the Just:* And in Hope thereof I endeavour to be of that number, exercising my self in works of Holiness and Righteousness, 1 *Cor.* 15. *last. Abound in the Works of the Lord, forasmuch as you know that your Labour is not in vain in the Lord*; q. d. You know your Labour shall be rewarded, and live in Hope of Glory; and is it for you to Loiter? No, no, your Hopes of Glory is given you to help on your Labour, that you may abound in the Works of the Lord.

2. To help us in our Warfare; for it fortifies

fies the Soul, and is as needful as Arms are for Souldiers. We are all Souldiers under Chriſt the Captain of our Salvation, and fight againſt his Enemies: And this Hope is one of our ſpiritual Weapons: It's our Helmet, 1 *Theſſ.* 5. 8. *Put on for a helmet the hope of Salvation*: It hath both the Uſe and Force of a Helmet. As a Helmet ſaves the Head and Heart, and ſtands betwixt them and danger: So our Hope of Glory doth in the time of Temptation ſtand betwixt the Soul and the danger, and put by the ſtrokes of the Temptation. When the Soul is aſſaulted, its Anſwer to the Temptation is; No, no, if I yeild I ſhall daſh my Hope of Glory: God hath promiſed Glory to ſuch as hold out againſt Temptations, and I live in Hope of Glory, and prize my Hope of Glory, and will not for the Pleaſures of Sin that are but for a moment hazzard the loſs of this Glory: I am Chriſts Souldier, and ſhall I fight againſt my own Captain, and him with whom I hope to live in Glory; away Satan, its not for one that lives in Hope of Glory, and finds and feels the ſweetneſs thereof, in his own Soul, to have any fellowſhip with the unfruitful works of Darkneſs.

3. To help us in our Wants, for it fits us for ſupplies: We are needy Creatures, alway in want, and God hath made plentiful proviſion for the ſupply of our wants if we hope in him, and promiſed ſuch to ſupply all their need, accord-

according to his Riches in Glory by Christ Jesus, *Psa.* 31. last, *Be of good Courage, and he shall strengthen your hearts, all ye that hope in the Lord:* Though ye be weak and need strengthening, and lie under heavey Burthens, and want strength to bear them; yet be of good Courage, God will strengthen your hearts, *Psal.* 147 12. *The Lord takes pleasure in those that hope in his mercy:* And are they the Objects of his Delight? then surely he will look after them, and take notice of their needs, and give them seasonable supplies, and hear and answer the Prayers that they put up for these supplies. Such as pray in hope are sure to speed, for hope redownds much to the Glory of God: It implies an acknowledment of his faithfulness and alsufficiency, and it puts the Soul in a waiting Frame, and meets mercy with a thankful Heart; and therefore God doth take Pleasure in such, and in shewing mercy to such. Now lay these things together, and you will see both what hope God expects from you, and why you are to exercise Hope, and of what use this precious Grace is: God expects that your hope be of the right kind, a still and stedfast Hope, a lively and lasting Hope, grounded upon the indwelling of Christ in the Soul and his faithfulness in his Promises made to such Souls, and such a hope as this, is a mighty great help to the Soul both in its Work, in its Warfare, and in all its Wants. And now I proceed

ceed to the Proof of the Doctrine.

3 Queſt. *How doth it appear that Chriſt in us is our Hope of Glory?*

Anſw. Though few mind it, yet all ſhall know at the great Day, that this Doctrine is a great Truth; and if we will ſubmit our judgments to the Standard of Truth, the infallible Word of God, it will convince us, and clearly inform us, that it's Chriſt in us that is our Hope of Glory.

1. The Proviſoes we find in the Acts of Oblivion recorded in the Word, exempt all ſuch from mercy as receive not Chriſt by Faith into their Souls; and ſo excludes them from all Hope of Glory. There are Acts of Grace in the Goſpel that grant pardon, and promiſe Glory to all penitent Believers that receive Chriſt by Faith into their Souls, and conſent and ſubmit to his Scepter: And upon theſe Acts of Grace our Hope of Glory is built as upon a Foundation: But theſe Acts of Grace have Proviſoes that exempt out of mercy and favour ſuch as continue in impenitence and unbelief, and in diſobedience to the Goſpel, and tell ſuch that it is in vain for them (whilſt ſuch) to Hope for Glory: But in that Eſtate, they can expect no mercy, for God hath exempted them in the Acts of Grace, 1 *Cor.* 6. 9, 10. *Be not deceived, nither fornicators, nor Idolaters,* &c. *ſhall inherit the Kingdom of Heaven.* Glory is promiſed to ſome, but groſs Sinners are exempted:

ed: The Apoſtle thus Treats the *Corinthians*; If any amongſt you lead wicked Lives, and hope to go to Heaven in their Sins, be it known to them that they are deceived, they do but deceive themſelves by thus hoping, ſuch ſhall not inherit the Kingdom of Heaven: If they live and dye in their Sins, they live and die without an Intereſt in Chriſt, and ſhall be ſhut out of Heaven, but if any have been ſuch, and are changed and converted from Sin to Chriſt, let ſuch live in Hope of Glory: Such as do continue in a State of Sin, and are neither Juſtified nor Sanctified, do vainly expect to be Glorified.

2. The Promiſes that we find in the ſaid Acts of Grace, and the perſons to whom theſe Promiſes are made, do prove the truth of this Doctrine: We find a grant of mercy in the Acts of Grace, and Chriſt promiſing to Save ſome from the Wrath to come, and to receive them into Glory: But who are the Perſons concerned in this Grant, that are the ſubjects of this Grace, and to whom the Promiſe is made? it is not to all Sinners, nor to Sinners as Sinners, but to Penitent Sinners, to ſuch Sinners, and to all ſuch, and to none but ſuch as come to Chriſt in the path of the Promiſe with penitent Hearts, and accept of him upon his own Terms, and receive him by Faith into their Souls, to dwell with them by his Grace and Spirit, and reign in and over them; to all theſe he pro-

promiſes Pardon here, and Glory hereafter. And ſuch as are of this Number ought to live in Hope of Glory, becauſe they find the conditions of the Promiſes in themſelves, and have Chriſt in them, whoſe inbeing in the Soul is the ground of all true Hope of Glory. True Hope muſt have a word of Promiſe from God for its Foundation, *Pſa.* 130. 5. *I wait for the Lord, my Soul doth wait, and in his Word do I hope:* To hope for that which we have no Promiſe from God for, is an Act of preſumtion, we muſt be able to give an account of the reaſon of our Hope, 1 *Pet.* 3. 15. and he can give no reaſon of his Hope that cannot produce a Promiſe for what he hopes for, and prove his Title to that Promiſe, and he cannot prove his Title to the Promiſe any other way than by making out the performance of the Condition of the Promiſe.

3. The practiſe and method that God takes in ſaving Souls by Chriſt proves the Doctrine, *Phil.* 4. 19. *My God ſhall ſupply all your wants, according to his riches in Glory, by Chriſt.* Our Souls are by nature very needy, they need Light, and Life, and Liberty: Now God by Chriſt ſupplies all their need, and this is the way appointed by him, and the method he uſeth in ſaving Souls: It's by Chriſt that he ſupplies all their need, they need Juſtification, Adoption and Sanctification, in order to Salvation, all theſe needs he ſupplies by Chriſt; they need his Spirit, to Sanctify, Solace, Support

Support, and to Guard and Guide them in the way to Heaven: Chriſt by his Spirit comes and takes poſſeſſion of their Souls, and there dwells to ſupply their Need: He then that wants the Spirit, hath not his need ſupplied, but remains under ſuch Needs as muſt needs be ſupplied in order to Salvation; and under theſe Needs cannot live in true Hope of Glory. If he hope for Glory in this his needy Condition, he hopes in vain: God will ſave none but in his own appointed way, and he that will not be ſo Saved, is ſure to go without it.

4. The Product of all true Hope proves this Doctrine, if we conſider, whence this hope ſprings, how it is wrought, and from whence it proceeds, let us Trace this Hope to the Spring-head where it ariſeth, and then it will clearly appear to us that it's Chriſt in the Soul that is the Hope of Glory: Tho' Chriſt be the Object of Chriſtian Hope, and his Hope of Glory proceed from his Reconciliation with God by Chriſt, yet it's Chriſt in a Chriſtian that is the evidence of his reconciled Eſtate, and the ſenſe and manifeſtation of this to the Soul aſſures him that it is not in vain that he hopes for Glory. In a word: It's this that with aſſurance enables to live in Hope of Glory; *Heb.* 6. 11. *We deſire that every one of you ſhew the ſame diligence to the full aſſurance of Hope*: Here is Hope, and the aſſurance of Hope, and the full

full assurance of Hope, and all these attainable by him that enjoys Christ in himself: It's upon evidence of this, that he assuredly hopes for Glory.

1. This silenceth all the fears and doubts of the Soul, about its eternal Estate. The Spirits first work is to convince of Sin, and by conviction to awaken the Conscience, and cause it to charge Sin home upon the Soul, to make the Soul apprehensive of its danger, and to fear and tremble: Then the Spirit converts the Soul from Sin, and perswades and enables it to embrace Christ freely offered in the Gospel, and hereupon Christ by his Spirit takes up his abode in the Soul, and after some time lets the Soul see the change it hath wrought in him, and the Footsteps of Christ in his own Soul, whereupon all fear and doubts vanish: And as *Paul* says, *Heb.* 10. 2. *They have no more Conscience of Sin*; Conscience is pacified, and ceaseth from accusing and condemning them of their Sins.

2. This set up hope in the Soul, and the Soul sees it self in a hopeful Condition, and rejoyceth in Hope of Glory, *Rom.* 5. 2. And *Paul* tells us, *v.* 4. How this comes to pass, and what breeds this joyful Hope, and whence it Springs. It's experience that breeds this Hope; the experience that the Soul hath in it self of Gods goodness in setting up Christs Kingdom in the Soul: He finds

finds ſomething of Chriſt in himſelf, ſome work of his Spirit that hath brought him out of Darkneſs into Light, and from hating and oppoſing Godlineſs to Love and embrace it, and to pant after Chriſt above all; and it's this that breeds this lively Hope, whereby the Soul lives in ſure and certain Hope of Glory.

3. This ſatisfies him that he is in a juſtified Eſtate, acquited from Sin, and ingratiated by Chriſt into the favour of God: And he is ſure that the golden Chain cannot be broken, but that whom God thus *calleth*, he *juſtifieth*, and whom he *juſtifies* them he *glorifies*, *Rom.* 8. 30. He finds 'em himſelf, the Tokens of Gods ſpecial Love, and is ſure that God is immutable, and whom he loves once he loves to the end; he feels his heart endeared to Chriſt and Chriſtianity, and that it's Chriſt by his Spirit in his heart that hath made this change in himſelf, and hence ſprings this Hope of Glory.

4. This ſhews him his Intereſt in the Promiſes. Theſe Promiſes he knows are ſecure and infallible, and he that is an Heir of the Promiſe is an Heir of Heaven; and now argues thus with himſelf: If I am an Heir of the Promiſe, I am an Heir of Heaven: Now I am an Heir of the Promiſe, for I have the Condition of the Promſes in my ſelf: Chriſt is formed in me, and therefore I may live in Hope of Glory. I ſee now my

my former doubts were cauſeleſs, and will cheriſh them no more, but *live* hereafter in ſure and certain Hope of Glory. Thus I have cleared up this Doctrine to you, and Oh that it may prove as ſweet to *you* in the reception as it was to me in my Mediations, and that ſome doubting Souls may receive a ſight of Chriſt in himſelf attended with Hope of Glory.

1. *Uſe*, Of Information. This Doctrine plainly ſhews two Truths of great concern to us, *viz.* That all Hopes of Glory are not true Hopes; and that all hearts in whom Chriſt dwells ought to live in Hope of Glory. I will ſpeak to both theſe deſignedly, to beat down falſe hopes that ruin thouſands, and to advance true hope in the hearts of Gods People, for their Comfort in this wicked World.

1. All Hopes of Glory are not true hopes.

How many have we amongſt us in *England* that live in Hope of Glory, that have no true hope in themſelves, nor any ground for their Hopes of Glory: I'le apply my ſelf to two ſorts of People.

1. To Profeſſors, that profeſs Chriſtianity with a ſeeming integrity and ſerioulneſs, but all in hypocriſie. Leaſt doubting ſincere Souls ſhould falſely apply this to themſelves, and ſo aggrivate their diſcouragements, I ſhall firſt deſcribe the Hypocrite, and then lay open

the falsness of his Hope. That Professor is an Hypocrite that for self-interest conforms to the outward exercises of Christianity, and walks in the tract of the duties thereof, but is a stranger to the inwards of duty, *viz.* the enjoyment of Christ, and the exercise of Grace therein; hath no regard to the inward man, hath nothing of the Image of Christ in the Soul, is wholly carnal and sensual, not having the Spirit, is altogether destitute of saving Grace: And as for his gifts, he useth them for by ends, to quiet his Conscience, to keep up his Name and Credit amongst Christians, or to curry favour with some that he hath a dependance upon. As for such as labour under a trembling fear of hypocrisie, and bewail that partial hypocrisie they find in themselves, and fight and pray against it, they hereby give such an evidence of their sincerity, as declares that they are of the number of true Christians, and cannot be ranked amongst Hypocrites, and their Fault lies not in hoping, but in the weakness of their Hope, and oft in rejecting the Hope of Glory: But the Hypocrite, tho' he be not in a hopeful condition, yet he is commonly full of confidence, and cherisheth false hope in himself; but this Doctrine overthrows his hope: *Si tollitur causa tollitur effectus*; Take away the Cause, and the Effect ceaseth: Now in these the experience of the saving work of Grace in the heart is wanting, Christ was ne-

be

ver formed in them, and therefore there can be no such thing in them as any true Hope of Glory: And hence it is the Spirit of God in the Word cries down the hope of the Hypocrite, and tells him that it is not to be trusted to, but that in vain they hope for Glory: *Job* 8. 13, 14. *The Hypocrites Hope shall perish —— His trust shall be a Spiders Web*; Spun out of a false conceit of their own brains, and when the blow of destruction comes, it fails and proves a Spiders Web; for weakness, and worth, and durance, it proves of no value; *Job* 27. 8. *What is the Hope of the Hypocrite when God taketh away his Soul?* Then where is his hope? Alas, he then finds his hope turned into despair, and he that hoped for Heaven is cast down into Hell! Oh these false Hopes, how do they vanish under the greatest needs of the Soul? such come before God, like men to a Market, with Money enough in their Pocket that they took for good, but proves counterfeit and will not pass, and so they cannot supply any of their need with it: So these hopes fails them when they most need them, and will not pass for currant; their hopes of Glory have not a grain of good in them, they are counterfeit Coin, away with them.

2. To prophane Wretches, that live scandalous Lives, wallow in wickedness, that one would think that they could not pretend to any hopes of Glory; and yet I have met

with many of these that feed themselves with hopes of Glory: Though these hopes are the Childrens bread, yet these Dogs snatch at them; and they that are Posting towards Hell will not be brought to see their Danger, but think they are going to Heaven. Oh you that live prophane Lives, and yet hope for Glory, hear what is said of your hope, *Job* 11. 20. *The Hope of the wicked shall be as the giving up of the Ghost*; that is, He that is seized with Death, and his Soul ready to expire, may as well hope to Live, as such hope for Heaven in the State they are in: Or their *Hope* is as the *giving up of the Ghost*, that is, as a puff of breath, like the last puff of breath that a dying man puffeth when he leaves the World, that vanisheth in a moment: it's no more to be regarded, no more to be relied upon then such a puff. And when the Wicked puff out their last breath, their breath and hope will vanish together: Then adieu to Breath, and adieu to Hope. Oh ye that live in notorious Wickedness, and yet hope for Mercy from God (in this State of Sin) at your Death, give me leave to expostulate with you a little about your hopes.

(1.) What reason can you give for this hope that is in you? what Word of God have you met with to ground your hope on? Alas, alas, that you should take up a hope that hath not one Word of God for its support

port, but much againſt it in the Scripture: Nay, let me tell you, your hope is falſe, or God himſelf falſe in his Word; reconcile your hope if you can to theſe Scriptures, *Pſa.* 9. 17. *The wicked ſhall be turned into Hell.* *Job.* 19. 7. *He ſhall periſh for ever like his own Dung:* Iſa. 3. 11. *Wo to the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.* Iſa. 27. 11. *He that made them ſhall not have mercy on them, and he that formed them ſhall ſhew them no favour.* Rom. 2. 9. *Tribulation and Anguiſh upon every Soul that doth evil.* 2 Theſ. 1. 7. 8. 9. *The Lord Jeſus ſhall be revealed from Heaven —— taVengance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting Deſtruction.*

(2.) What Right can you claim to Chriſt, and to Salvation by him? he is a Saviour of the believer, and of none but believers; if you ſay you believe, and therefore he is your Saviour, then hear what *James* ſays to you, *James* 2. 18, 19, 20. Thy Faith is a dead Faith, and profits nothing, and this he proves thus, *Faith without works is dead*; thy Faith is ſuch a Faith, and therefore but a dead Faith.

Obj. *This Doctrine tends to deſpair, and leaves a Sinner without Hope, and therefore a dangerous Doctrine.*

Anſw. It's the Doctrine of the Goſpel,

and tells you that there is no hope for you in a State of Sin; and yet there is Hope; no Hope, and yet Hope: No Hope whilst you cleave to your Sins, and prefer your Sins before your Salvation: And yet Hope, if you turn true penitent Believers, *Ezra* 10. 2. *There is hope in Israel:* viz. For Sinners in case of Repentance: *Ezek.* 18. 30. *Turn you from all your Iniquity, so Iniquity shall not be your ruin,* otherwise it will certainly ruin you; so that Life and Death are set before you, Salvation and Damnation; Salvation in case of Repentance, but Damnation in case you live and die without true Repentance. Now what will ye do in this Case? will you be as you are, and do as you do? then you remain hopeless; but if you will turn from all your Sins to God, and accept of Salvation by Christ in Gods appointed way, then you may live in Hope of Glory, *Heb.* 6. 18. *Who have fled for Refuge to lay hold upon the hope set before us:* You see there is a Refuge for you to flie to, a Present, Patent, Potent and permanent Refuge; and God is this Refuge, to him you must flie, and that with speed, by Faith and Repentance, and in this way you may lay hold of this Hope; whilst you neglect or refuse flying to this Refuge, you have nothing to do to lay hold of this Hope of Glory. I have now done with the first great truth that this Doctrine informs us of, and enter upon the Second.

2. All

2. All hearts in whom Christ dwells, ought to live in Hope of Glory.

It's their Sin and shame that their Hope of Glory is so low and little, and their fears and doubts so many and great; and therefore I shall expostulate the case with these, to convince them of their Sin in cherishing Unbelief, and to encourage them to sure and certain Hopes of Glory.

1. Are not you under the Commands of God, and his Sworn Subjects? how dare you then live in the daily breach of his express Precepts? you dare not Swear, nor Lie, nor commit Adultery, because these are Acts of disobedience to the Lord your God, how then comes it to pass that you dare refuse to hope in God, and to Act Faith in Christ? are not these commanded Duties? *Psal.* 121. last, *Let Israel hope in the Lord from henceforth and for ever.* 1 John 3. 23. *This is his Commandment, that we should believe.* Now judge in your selves, ought you not to give an universal Obedience to the Commands of God? and is not a Command from God a sufficient Warrant against Presumption? why then do you exempt your selves from yielding Obedience to the Commands of Faith and Hope?

2. Are you not under the Covenant of Grace? and was it not made and Sealed on purpose to strengthen your Hope? and doth it not Answer all Objections against Hope?

1 *Pet.* 1. 21. Christ was raised and Glorified, that your Hope might be in God. The Resurrection and Glorification of Christ proves the Consummation of the work of Redemption, and that our Reconciliation with God was accomplished, and the Covenant of Grace ratified, and this calls upon Believers to hope in God, and declares that their doubts and fears are groundless.

3. Are you not under the Custody of Christ, and your Salvation secured by him, and your Life hid with him in God, *Col.* 3. 3. and can you doubt of his Love that loved you to Death? can ye question his Power that commanded all things out of nothing? can ye be Jealous over his Truth, that hath alway been true to his word, and is truth it self. What can you say for your selves? did Christ die for you, and doth he now dwell in you, and will ye account your Condition hopeless? surely this is a piece of great weakness, and very blame-worthy in such as you.

Obj. *It is blame-worthy in such as have Christ within them, but that is not our Case, we had him in us, and had Communion with him, and lived in high Hopes of Glory; but are now left without any Hope or ground of Hope; we have Sinned him and all our Hope of Glory away, and are justly cast off by him.*

Answ. This Objection answers its self: The Concession in the former Part contradicts

dicts the Concluſion in the latter Part: Such as have enjoyed Chriſt cannot be caſt off by Chriſt, and therefore I ſhall endeavour to make out theſe things for the ſatisfaction of ſuch.

(1.) That they are ſtated in a State of ſafety.

(2.) That they ſtand under the Obligation of this Duty of hoping in God.

(3.) That they are ſtockt and ſtor'd with vital Principles that aſſure us of their recovery.

1. They are ſtated in a ſtate of ſafety. The ſafety of the Soul doth not depend upon their hopes of Glory, but upon its Union with Chriſt: Its Hope of Glory may be interrupted, but its Union with Chriſt can never be diſſolved; once in Chriſt and alway in Chriſt: Under the want of aſſurance, the ſafety of the Soul continues: The immutability of the Covenant of Grace, the Eternity of Gods Electing Love, and the Efficacy of Chriſts continual Interceſſion, and the Excellency of the State of Grace, do aſſure the true Believer that his Salvation cannot miſcarry, and that though he may by the violence of a Temptation fall, yet he cannot fall away: It's one of the great Priviledges of the Sons of God, that they are Heirs of Heaven, and that their heavenly Inheritance is ſo firmly intailed upon them, that they cannot fall ſhort of it. Grace enters the Soul into an Everlaſting

ing State of Happineſs, and if an Everlaſting State could be loſt, then it were not Everlaſting: And that Grace is an Everlaſting Eſtate we are aſſured from 1 *Joh.* 5. 11, 12, 13. *This is the record, that God hath given us, Eternal Life, and this Life is in his Son: He that hath the Son, hath Life —— Theſe things have I wrote to you that believe —— That ye may know that you have eternal Life.* John 3. laſt. *He that believeth on the Son, hath everlaſting Life.*

2. They ſtand under the Obligation of this Duty of living in Hope of Glory: Under their preſent Circumſtances, the Cloud that covers their Hope doth not diſcharge them from the Duty of Hope: They are to Hope againſt Hope, and to keep up Hope, when the ground of Hope doth diſappear; for, the ground of Hope remains though it be as a ſpark under the Aſhes, or as the Sun in an Eclipſe, out of preſent ſight; the Soul in this Caſe is to call to mind the days of Old, and the Love that heretofore it received from Chriſt, and to conclude thus, my beloved hath withdrawn himſelf, and now ſtands behind the Curtains to try my Faith, Patience, and Sincerity, and to ſee whether I will ſerve him without a Pawn.: I hope he will return, and will in hope wait for his return: It's but an Eclipſe, the interpoſition will be removed, and the Sun of Righteouſneſs will ſhine again upon my Soul. Oh my Soul, Satan is now aware that

that there is a diſtance betwixt Chriſt and thee, and Tempts thee to Deſpair, but harken to the Voice of my Beloved, *Iſa.* 50. 10. *Who is amongſt you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in darkneſs, and hath no Light? let him truſt in the Name of the Lord, and ſtay himſelf upon his God.* See then, that under Darkneſs thou expect Light, for this is thy Duty, and wilt thou ſuffer Satan to baffle the out of thy Duty? is not the Voice of Chriſt to be regarded before the Voice of Satan? and doth not not he ſay, *Iſa.* 54. 8. *In a little wrath I hid my ſelf for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer.*

3. They are Stockt and Stored with vital-Principles that will prevail at laſt againſt the preſent Temptation. The Root of the Matter, the Seed of Grace remains in the Soul, that they cannot Sin unto Death, nor with a full and free conſent of Will, 1 *John* 3. 2. The force of the preſent Temptation may ſuppreſs Grace for a time, and Satan may give them a Martial fall, but the end of the Encounter will be the beating of Satan out of the Field, the recovery of the Soul to its priſtine Liberty, and renewed ſweet mutual embraces betwixt Chriſt and the Soul, *Cant.* 2. 8. *Behold, he cometh leaping upon the Mountains, skipping upon the Hills:* The greateſt Mountains cannot keep Chriſt and his Peo-

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ple aſunder: The Mountains that ſtand in his way cannot impede his return, but drooping Souls ſhall with admiration behold the return of their beloved, returning with ſpeed and joy to the Beloved Habitation of their Souls, *Jer.* 31. 20. *Is Ephraim my dear ſon? is he a pleaſant Child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.* The Sons of God have ſuch an Intereſt in the heart of their heavenly Father, and are ſo dear to him, that though their provocations ſometimes occaſion his frowns, yet ſtill he hath them in remembrance, and exerciſeth Bowels of Compaſſion towards them, and for their Comfort, gives them full aſſurance of Releif from him. *Surely, I will have Mercy upon him, ſaith the Lord*; in which words there is (1.) An Aſſertion, I will have mercy on him; he thinks that he is quite caſt out of Favour, and begins to deſpare of my mercy, but this is his miſtake, I will have mercy upon him; his wickedneſs and unworthineſs ſhall not hinder it, I will take away his Sin, and have mercy upon his Soul. (2.) An Aſſeveration, *Surely* I will do it: I do not only ſay it, but will ſurely do it: He doubts of it, but he ſhall be ſure of it, as ſure as if it were done already. Oh the gracious Condeſcention of our God! He knows what unbelieving hearts we have, and to encourage us in hoping

ping and believing, he backs his Promiſes with ſuch Confirmations as do put them beyond all doubt and queſtion.

2. *Uſe*, Of Inſtruction, to three ſorts of Perſons, *viz.* To ſuch as are wallowing in their Sins; to ſuch as are weak in their Faith and Hope; and to ſuch as are waiting in Hope for the Glory of Heaven.

(1.) To ſuch as are Wallowing in their Sins.

Oh all ye that live in Uncleanneſs, Drunkenneſs, Ungodlineſs and Unrighteouſneſs, and Conſequently live without Chriſt and true Hope in the World, be Inſtructed from this Doctrine to take notice of ſome great Truths that much concern you. As,

1. Obſerve the Happineſs of ſuch as do Believe and Cordially Embrace the Goſpel, and change your Thoughts of them: You account them ſimple contemptible People, and think that they are more preciſe than wiſe; but conſider, is it not better to enjoy Chriſt in Grace, and aſſured hopes of enjoying him in Glory, than to live Vitiouſly without any regard to Glory? I appeal to your own Conſciences, and deſire you to take the anſwer that your Conſciences will give you to this queſtion, Whether they are in the better Condition that live under guilt, and in conſtant danger of eternal Death and Damnation, or they that by Faith and Repentance are united to, and in Communion with their Bleſ-

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ſed Redemer, and live in ſure and certain Hope of Glory.

2. Obſerve the High-way to obtain both the Hope of Glory here, and the enjoyment of Glory hereafter: And this you ſee is not the profeſſing Chriſt with the Mouth, but poſſeſſing him in the Heart: Not the owning of Chriſt by the Soul, but the admitting Chriſt into the Soul. It's this that is the appointed way to Glory, and to the Hope of Glory; and if you fall ſhort of this, you will certainly fall ſhort of Glory: Alas, you talk of living in Hope of Glory, and have hopes in your ſelves, but they are falſe Hopes, and pernitious Hopes, that make you ſecure and careleſs in the midſt of the moſt dreadful Danger; and take heed leaſt that Threatning be executed upon you, 1 *Theſ.* 5. 3. *When they ſhall ſay peace and ſafety, then ſuddain deſtruction cometh on them, as travel upon a Woman with child, and they ſhall not eſcape.*

3. Obſerve the Hateſulneſs of the Sin of Unbelief, and the reaſon why there is ſo much ſaid againſt it in the Goſpel: Here lies the vileneſs of this Sin, where it Reigns it vitiates the Heart, and keeps Chriſt and the Soul aſunder, and ſo fruſtrates the Death of Chriſt to the Soul. And this is your Caſe: You are oft told of your Miſery, and preſſed to flie to the City of Refuge, but you believe

lieve not our Report of your Caſe, but by Unbelief bolt the Door of your Hearts againſt the Voice of the Goſpel, and this makes your Caſe ſo hopeleſs: Your Unbelief is that which ſo much endangers your Ruin. Did you believe the account that God himſelf gives of your Caſe in his Holy Word, you could not feed your ſelves with theſe falſe Hopes that keep you from Repentance.

4. Obſerve the Holineſs of this Glory, that this Doctrine ſpeaks of, and your unmeetneſs for the ſame, *Col.* 1. 12. *Giving thanks to the Father which hath made us meet to be partakers of the inheritance of the ſaints in light.* This Inheritance is a heavenly Inheritance, and the Inheritance of none but Saints, and theſe Saints are made meet for it before they are received into it. If then you would be partakers of the Inheritance of the Saints, you muſt be made meet for it. Can you imagin that ſuch filthy Hearts as yours are meet for Heaven? what ſhould ſuch as you do in Heaven? were it poſſible for ſuch as you to get into Heaven, Heaven would be a Hell to you. You that are now tyred ſo much with an hour or two ſpent in the Service of your Maker, how could you brook the Holineſs of Heaven, and the heavenly Imployments of Saints and Angels?

5. Obſerve the Hopeleſneſs of a Chriſtleſs Condition: The Hopes of Glory are inconſiſtent with

with a Chriſtleſs Condition. Such as live without Chriſt in the World muſt needs live without Hope of Glory alſo, *Epheſ.* 2. 12. *Ye were without Chriſt* ——— *Having no hope, and without God in the world:* I pray you mind what the Lord ſays of your Condition: You ſay you have Hope, but God ſays that your Condition is a hopeleſs Condition, and that you have not Hope: Alas your Hope is no Hope in Gods Account, for it is no well-grounded Hope, no true Hope: It's preſumption and not Hope; it's ſaid, *Rom.* 5. 5. *Hope maketh not aſhamed:* That is, Divine Hope is certain and infallible, and doth not ſhame ſuch as enjoy it by way of Fruſtration: But what ſhame will your Hope expoſe you to! what confuſion will it put you to when it fails, and you miſs of your vain Glorious Hope! how many are there now in Hell, that on Earth boaſted of their Hopes of Heaven! Now ſhall I beg of you, that you would commune with your ſelves about theſe things, and take them into ſerious Conſideration, and preſs them upon your own Spirits, that they may awaken you, and convince you of your need of Chriſt, and provoke you to ſubmit to the Goſpel, and to the way that God therein hath appointed for your Salvation, and ſo by degrees brings you to live in ſure and certain Hope of Glory.

2. To ſuch as are weak in Faith and Hope. There

There are many precious Souls that have Chriſt in them, and yet are weak in Faith and full of doubting, and enjoy little Hope in themſelves of Glory; and I would willingly contribute ſomething towards the encreaſe of their Hope of Glory: And in order thereunto ſhall propound to ſuch, ſome means and helps that tend to the ſtrengthening of the Hope of Glory, and beſeech them diligently to employ themſelves in the uſe of them.

1. See that you praiſe God heartily for the mercies you have already received, *Col.* 3. 15. *Be ye thankful:* You are full of Complaints of your wants, you want Peace, and Joy, and Aſſurance: But are ye thankful for what you have? thankfulneſs for what you enjoy, is the way to obtain a ſpeedy ſupply of what you want: The thankful Soul is a Soul fitted for mercy: And God will be the more ready to give, when he knows that what he gives will be thankfully received: Were we more thankfull, he would open his hand the ſooner and wider when we come to him for new ſupplies, but when enjoyed mercies are undervalued, and God wants his praiſe for them, then it's no wonder that he delays to give more mercies; he will make you wait the longer, to teach you more thankfulneſs. A mite of Grace is of more worth than a Mountain of Gold: And you have Grace, and much Grace, but becauſe you want Comfort, you

overlook your Graces, and do not own them with thankfulneſs, and God is offended hereat, and takes an effectual courſe to make you more thankful.

2. See that you proceed in the exerciſe of what grace you have. A Babe in time may become a ſtrong Man, and weak beginnings may have large endings: A ſmall Tallent may be doubled by good uſage, *Mat.* 13.12. *He that hath, to him ſhall be given, and he ſhall have abundance*; alway, provided that he husband well what he hath: Therefore what Faith and Hope you have, (though it be weak) yet exerciſe with Dilligence: Repetition of Acts beget habits, and diligent endeavors are attended with a Bleſſing, and ſo you may come to have abundance, *Prov.* 11.25. *The diligent Soul ſhall be made fat:* You complain of leanneſs of Soul, take heed that your leanneſs be not the effect of your own negligence; exerciſe more diligence in the uſe of what Grace you have, and your diligence will be bleſſed with fatneſs.

3. See that you plead the Promiſes at the Throne of Grace: This was good *David* his frequent Practiſe, *Pſal.* 119.25. *Quicken thou me according thy Word:* v. 28. *Strengthen thou me according to thy Word:* v. 41. *Let thy mercy come unto me, O Lord, even thy Salvation, according to thy Word.* In this one *Pſalm* he uſeth this Plea very oft, no leſs then eleven times. Its no preſumptious, but a profitable

ſtable Plea, to urge God with his Word of Promiſe, and it is our Wiſdom to reduce it to Practiſe: Its much in uſe betwixt Man and Man; You promiſed me to do ſo and ſo, when will you perform it? let us uſe the ſame Plea betwixt God and us: It is thy promiſe, be it according thy word. It's the Plea of Faith, it is as if the Soul ſhould ſay, Lord, thy promiſes are faithful Promiſes, and here I ſpread one of thy Promiſes before thee, and truſt to thee for the accompliſhment of it; be it according to thy Word.

4. See that you preſs the Commands of Faith and Hope upon your own Spirits: This Courſe *David* took, *Pſal.* 43. laſt, *Why art thou caſt down, Oh my Soul* ——— *hope in God.* It's ill done, O my Soul, to caſt aſide thy Hope, and to give way to diſpondency; it's thy Duty to truſt in God, and ſee that thou hope in God. Hoping in God is an indiſpenſible Duty that God requires from thee, 1 *Pet.* 1. 13. *Be ſober, and hope to the end.* And it's a very acceptable Duty, *Pſal.* 157. 11. *The Lord takes pleaſure in thoſe that fear him, in thoſe that hope for his mercy:* And wilt thou, O my Soul, caſt of thy Duty, a Duty that God takes Pleaſure in! O far be it from thee! Oh my Soul, hope thou in God! thus preſs it upon your Souls.

5. See that you Parley not with Satan about the great concerns of your own Souls, have nothing to do with him: He is an open Ene-

my to Christ and Christianity, and you have renounced him in your Baptism, therefore reject his Temptations for Sin, as well as his Temptation to Sin: Enter not into dispute with him, he is too crafty a Sophister to be disputed with by weak Christians; it will be your wisdom therefore to take the course that *Paul* took, 2 *Cor.* 12. 7, 8. *There was given me a thorn in the flesh, the Messenger of Satan to buffet me* ——— *For this thing I besought the Lord thrice.* Note, (1.) The Case that *Paul* was now in: There was given him a Thorn in the flesh, *viz.* Satan was permitted to buffet him; ἄγγελος σατᾶν, the evil Angel Satan, not a Messenger of Satan, but Satan himself. And this is added exegetically, to explain what his Thorn in the flesh was, *viz.* The buffets of Satan, his immediate Suggestions darted into his Soul, which commonly are unnatural in kind, suddain in motion, and violent in prosecution. (2.) The Course he took in this case, he betook himself to God by Prayer: *Paul* had much Grace, and much of the Spirit, yet declines disputing with the Devil, and flies to God for refuge against him, and herein is an example for us to follow: We must decline Disputes with the Devil, and Pray him down, and were this course well followed, Satan could not get such advantage against Christians as oft he doth. I'le conclude this matter with the Prayer of *Paul*, *Rom* 15. 13. *The God of hope*

hope fill you with all joy and peace in believing, that ye may abound in hope, through the Power of the Holy Ghoſt: Its not the words of Man that perſwade the heart to live in hope, but the Power of the Holy Ghoſt, and his Power can make you abound in hope, and raiſe your feeble hope to a full aſſurance of hope. Now I paſs to the third ſort.

3. To ſuch as are waiting in hope for the Glory of Heaven.

There are ſome, yea many, that through Free-Grace are brought to wait in hope for the glory of Heaven; my Inſtructions to theſe follow:

1. Confine your Hopes to the limits of the Goſpel: The Goſpel allows you to wait upon God in hopes of Glory in the World to come, this I am ſure is your Duty; but as for ſuch as extend their hopes according to their fancies, and wait Night and Day, and that in a Triumphant manner, with ſuch Jollities, Mirth, Muſick, Dancing, Clapping of hands for joy, as was never practiſed amongſt ſober Chriſtians, in expectation of a ſpeedy Midnight Cry, and a Tranſportation to *Jeruſalem:* Let me entreat you to look upon them as under a Satanical deluſion, and have nothing to do with that hope that will certainly end in ſhame. Keep your hope within the compaſs of the Promiſes, and aſpire not to hopes that are of ſuch a Phantaſtical Nature.

2. Confeſs oft your unworthineſs of this great Mercy: It's a high Attainment, and it's a hard matter to keep the Heart low, under high Attainments. High hopes of Glory are apt to lift up the Heart with high thoughts of it ſelf: To have ſuch high hopes, and yet to have low Spirits, is rare and extraordinary. *Paul* indeed was high in Gifts and high in Grace; high in excellencies, and high in expectation of Glory, and yet low and humble in Spirit; do you labour to be like him: And to this end, mind your unworthineſs of the mercy, and aſcribe all your hopes of Glory to Free Grace: You are in danger of Pride in this caſe, watch againſt it, and pray againſt it, and beat down every bubble of Pride that ariſeth in your Hearts, leaſt you grow High-minded, and ſo provoke God to bereave you of your hope of Glory: *Rom.* 11. 20. *Be not high-minded but fear:* Think not highly of your ſelves, but fear, leaſt your Hearts ſhould grow haughty, and beware of it. Pride is a great Sin, eſpecially when it is about thoſe things which are freely given us of God, for the good of our Souls.

3. Confute your cauſeleſs and carnal Fears by theſe your ſure and certain Hopes of Glory. You are incident in this Life to frauds from men and frowns from God, to Sin and Sorrow, and to Trials and Temptations, and theſe cauſe fears, yea great and terrible fears: Good *David* was ſurrounded with them,

them, *Pſal.* 31. 13. *Fear was on every ſide:* And none are free from theſe fears, *Iſa.* 24. 17. *Fear, the pit, and the ſnare, are upon thee, O Inhabitant of the Earth:* There is not an Inhabitant upon the Earth, but he is ſometimes haunted with theſe fears, and theſe exceedinly diſcompoſe and disjoint the Soul, and unfit it for the Service of God: Now God hath given you Hope of Glory for an Antidote againſt this Poyſon, to cure you of your fears; imploy your hopes againſt your fears, and confute your fears with your hopes. (1.) Argue *a Minore ad majus*, from the leſs to the greater: Doth the fear of Hell and Damnation ſeize you? confute it thus, he that hath a ſure certain Hope of Glory, ſhall enjoy the end of his hope, *viz.* The Salvation of his Soul, otherwiſe this hope were in vain; and God hath given me ſuch a hope: Away then thou fear, it's not for him that lives in hopes of Glory to torment himſelf with ſuch needleſs fears: Thus by your Hope caſt out your Fears. (2.) Argue *majore ad minus*, from the greater to the leſs, *Rom.* 8. 32. *Shall he not with him freely give us all things?* hath he given me Chriſt, and the Hope of Glory, and ſhall I fear want? no ſurely, he will ſee to my needs, and ſupply me with all neceſſaries, and what need I more? *Phil.* 4. 19. *My God ſhall ſupply all your wants, according to his Riches in Glory by Chriſt*; he hath ſupplied the wants of my Soul, and ſhall I fear want

of supplies for my body, when I have a promise of the supply of all my need? No, no, as I hope for Glory, so will I hope in God for bodily supplies, and cast my care upon him, that alway hath taken care for my supply.

4. Conform your selves to Christ, with whom you hope to live in Glory: Conform to his Precepts and to his Pattern, do his Will on Earth as it's done in Heaven. See that your Hopes of Glory influence your Heart, and excite Heavenly-mindedness: You that hope to live with Christ in Glory, what manner of persons ought ye to be, how exact in your daily walk, how lively in every Duty, how regular in all your actions? you should make your hopes of Glory a strong Argument against Sin; it's not for one that hopes to live with Christ in Glory to mind earthly things, 1 *John* 3. 3. *Every man that hath this hope in himself, purifies himself, as he is pure:* He Argues thus with himself; Christ is pure and holy, and I hope to live with him in Glory, and therefore it concerns me above others to shun all uncleanness, and to keep my self unspotted from the World.

5. Confirm your hope of Glory more and more. Strong hopes of Glory would add much strength to your Soul. (1.) Your patience would be much strengthned by it; steady, firm, and assured hopes of Glory would enable you to possess your souls in Patience, under the sadest

ſadeſt Circumſtances that can befall you, 1 *Theſ.* 1. 3. *Remembring your patience of Hope:* Patience is the product of hope, and hope the Mother of patience; the ſtronger your hope, the greater your patience; Hope therefore muſt be ſtrengthned for the increaſe of patience: *You have need of Patience, Heb.* 10. 36. It's needful to help you to wait for mercy under long delays of Mercy, and to help you to bear adverſity without Deſpondency. High Hopes of Glory heigthen Patience, and patience eaſeth the Burden of Oppreſſion. (2) Your Praiſes would be much ſweetned by it. A Heart filled with Hope of Glory is a joyful heart, and Praiſes God melodiouſly and joyfully, *Pſal.* 16. 9. *Therefore my heart is glad, and my glory rejoiceth, my fleſh alſo ſhall reſt in hope*; or according to the *Hebrew*, dwell confidently, and I hope to enjoy everlaſting reſt in Glory, and this makes my heart glad, and my glory rejoyce, when with my glory or tongue I glorifie God in trumpeting out his Praiſe, my heart rejoyceth in me. Strong hopes fill the heart with ſtrong Conſolations, *Heb.* 6. 18. and ſtrong Conſolations enlarge the heart in Praiſes. Confirmed hope quickens and corroborates the Soul, and makes the praiſes of God very delightful to a Chriſtian.

6. Comfort your ſelves under all Diſcomforts, Diſappointments and Diſcouragements with your hopes of Glory: You are ſure whilſt you are in this envious World to meet with Troubles,

Troubles, but be of good Comfort, Christ within you, and your hope of Glory will support you in your Trouble, and animate you under them; you need not to be troubled at your troubles, they will quickly be over. Consider for your Comfort that these Troubles are,

1. Passages to Glory, *Acts* 14. 22. *We must through much tribulation enter into the Kingdom of Heaven.* The way to Glory is a thorny way, and you must expect in your Passage Tribulation, and much Tribulation, and must pass through it. Mariners and Merchants pass through many a storm, and if they come well home richly laden, they think well of the Voyage. And though your passage to glory be tempestuous and stormy, yet glory will make amends for all.

(2.) Petty matters if compared to glory, not worthy to be compared to it: *Rom.* 8. 18. Poor, inconsiderable things to glory, and why then should you make such adoe about them? who will be concerned about a foul step or two in his way, that is going to take possession of a Crown?

(3.) Preparatives for Glory, *Heb.* 12. 11. *They yield the peaceable fruit of righteousness*; they make the Soul fruitful, and that in good fruits: And the more of these fruits we bring forth, the more meet and fit we are for Glory.

(4.) Productive of a richer degree of Glory,

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2 *Cor.* 4. 17. not only ſuffering for Chriſt, but bodily afflictions are not only momentary but gainful, and means appointed to obtain a more weighty Crown of Glory. Now mind theſe things, and conſider it will be but a while, but all your Troubles will be over, and in the mean time your condition is comfortable.

3 *Uſe.* Of Direction how to attain to a well-grounded hope of Glory. Would you live under ſure and certain hope of Glory, and not deceive your ſelves with vain preſumptuous hopes of glory, then you muſt get Chriſt into your hearts, that Chriſt in you may be your hope of glory. You that live either without Chriſt, or againſt Chriſt in the world, and flatter your ſelves in vain with hopes of glory, know that you are miſtaken in your own eſtate, and do but put a cheat upon your own Souls: Your preſent Condition is a hopeleſs Condition, there is no hope of glory growing in the Garden of your Souls: There is hope of Glory attainable, but not in the caſe you are in: You muſt make ſure of Chriſt, or I am ſure you cannot be ſaved: Your hopes will certainly be fruſtrated; and therefore expect not Heaven under the guilt and ſtate of ſin, but fly to the City of Refuge, put on Chriſt, become his Diſciples, take his Yoke upon you, that Chriſt may become your Hope of Glory. It is not ſo eaſie a matter to get to Heaven as you take it to be, nor to get a well grounded

grounded Hope of Glory. Such a hope is (I confess) worth your utmost diligence in seeking after it; it's an excellent thing, and such as enjoy it are excellent men, and Oh that you would look diligently after it. In hope that some are willing to get in this hopeful Condition, I shall direct you how it is to be obtained, and what is required in order thereunto. Would you get a sure and certain Hope of Glory? then it must be by Union and Communion with Christ; and this cannot be had but from Christ himself: And if you would have it from Christ, he requires on your part, serious Consideration, sincere Consent, and sacred Compliance.

(1.) Serious Consideration; *Ezek.* 18. 28. *Because he considereth and turneth away from all his wickedness that he hath committed, he shall surely live, and he shall not die.* You see Conversion preceeds Salvation, and Consideration preceeds Conversion. Continuance in Sin proceeds for want of due Consideration: You will never be brought to turn away from your wickedness 'till you be brought to consider, *Hag.* 1. 7. *Thus saith the Lord of Hosts, consider your ways.* God puts the Sinner in order to his Conversion upon serious Consideration, and calls upon him to Consider: Oh then, take the matter into serious Consideration, commune with your own Hearts, and consider seriously.

1. The Woes as are denounced by God against impenitent Sinners, *Isa.* 3. 11. *Woe*

to

to the wicked: Joh. 10. 15. *If I be wicked, Woe unto me:* Isa. 5. 18, 19, 20. *Wo to them that draw Iniquity with the cords of Vanity —— Woe to them that call evil good, and good evil; that say concerning evil, it is good;* Now consider these Woes are dreadful, and that you are they that lie under these Woes, and stand in danger of their Execution, *Psa.* 50. 22. *Now consider this, ye that forget God least I tear you in pieces, and there be none to deliver:* When God is putting his Woes in Execution, then there is no way to escape; he like a Lyon tears in pieces, and there is none to deliver. Consider then that if the Execution of the Woes of God be not prevented by true Repentance, you are certainly undone for ever; they are denounced against you, and if they fall upon you, your condition will be woeful to all Eternity.

2. The way to escape the Woes you lie under is only by Jesus Christ, *John* 14. 6. *I am the way:* There is Salvation in no other: You cannot save your selves from these Woes by any thing you can do or suffer, it's your Sins have brought you under these Woes, and satisfaction must be made to Divine Justice for your Sins, and this is done by Christ, and by the plenary Satisfaction that he made for Sin; he is become and proclaimed to be a mighty and all sufficient Saviour, and all are invited to come to him for Salvation. So that you see, he is the way:

Therefore

Therefore conſider, that as yet ye are out of Chriſt, and ſo out of the way to Glory: And what hope can you have of Glory, that are not in the way to Glory; *Pſal.* 119. 176. Like loſt ſheep you are gone aſtray, and are wandring out of the way. There is but one way to Heaven, and that is by Chriſt, and as yet you are out of this way: So that if you continue as you are, you cannot have any ſure Hope of Glory. And conſider alſo,

3. The wants that remain in you unſupplied in this your Chriſtleſs Condition, you want Pardon of Sin, Peace of Conſcience, Poverty and Purity of Heart, and the Spirit of Grace and Supplication; all which are requiſite to make you meet for Heaven, and to make way for ſure and certain hopes of Glory, *Phil.* 4. 19. *My God ſhall ſupply all your wants, according to his Riches in Glory by Chriſt Jeſus:* It is by Chriſt that God ſupplies theſe wants; and when Chriſt comes into a Soul, he brings ſuch ſupplies along with him as ſupply all the need of the Soul. As long as you continue without Chriſt, your needs continue unſupplied: In Chriſt all fulneſs dwells, fulneſs of Might, fulneſs of Merit, and fulneſs of Mercy; And of his fulneſs ſuch as are ſaved by Chriſt receive Grace for Grace, *Joh* 1. 16. Oh then conſider the need that you ſtand in of Chriſt to ſupply your need. Your needs are great, they cannot be ſupplied from the World

World, it affords not one ſupply of the needs of your Soul, nor can they be ſupplyed from your ſelves: It's you that are needy, and want ſupplies of your need: It's Chriſt and him alone that ſupplies the need of the Soul, and all its need. Oh ſtand ſtill a while, and fix your eyes upon Chriſt: And now you are upon Conſideration, conſider him that deſerves your moſt Serious and Solemn Conſideration, *Heb.* 3. 1. *Conſider the Apoſtle and High-Prieſt of our profeſſion, Chriſt Jeſus.* Heb. 12. 3. *Conſider him that endured ſuch contradiction of Sinners againſt himſelf:* You have been conſidering your ſelves, your Woes, your Wanderings and your Wants. Now conſider the Apoſtle and High-Preiſt of our Profeſſion, Chriſt Jeſus. Conſider what he is in himſelf, the Son of God, the great Mediator of the Covenant; and Conſider what he is to ſuch as receive him, he is their Apoſtle and High-Preiſt, and their Advocate with the Father, and ſo their Hope of Glory: Conſider,

(1.) His fullneſs and all-ſufficiency: Though your diſeaſe is Heritary and Mortal, yet his Blood hath Vertue and Efficacy enough in it to recover you: Though your need is ſo great, that the Riches of the World cannot ſupply it, yet he is ſo Rich and All-ſufficient that he ſupplies all the wants of all that come to him: He is wonderful, the Wonder of the World, and the Wonder of Heaven,

not

not only for his greatneſs but for his goodneſs. How amazing is it to conſider, all the rich ſupplies wherewith he ſupplies his People?

(2.) His faithfulneſs: As the fulneſs of his Perſon, ſo the faithfulneſs of his Promiſes is very conſiderable, *Heb.* 10. 23. *Faithful is he that promiſed:* He hath promiſed to entertain all that come to him, and to caſt off none that come, *John.* 6. 37. But to ſupply all their wants, and to ſave them from the wrath to come, and great is his faithfulneſs, and continues to all Generations, that it's beyond all doubt that all ſuch ſhall be ſaved, and may live in ſure and certain hope of Glory. Now you ſee what conſiderations are required from you, and if you conſider theſe things, you will find that they will convince you of your Miſery by nature, and incline you to make uſe of your Remedy: But then Remember what Conſiderations they muſt be; they muſt be ſerious Conſiderations. Some are inconſiderate, and do not mind things of this Nature; others conſider them ſlightly, and not ſeriouſly, and this keeps them off from the benefit of ſuch Conſiderations; they do not weigh Matters, nor mind the great importance of them, nor conſider themſelves, how much they themſelves are concerned in the Matter; and hence it is that their Conſiderations work no Convictions nor Converſions in them. You muſt ſo Conſider, as that

that your Conſiderations may make deep impreſſions upon your Souls: Your Conſiderations muſt be fiducial Conſiderations, and frequent Conſiderations, and affectionate Conſiderations, dwelling upon the matters pondered, and driving them home to the Conſcience, 'till you find your Souls much concerned about them: And then from Conſideration proceed to Conſent, and ſo I come to the ſecond thing required from you, *viz.*

(2.) Sincere Conſent: Follow on with Conſideration 'till the Soul freely Conſent.

And your Conſent muſt be real and Religious; it muſt be a willing voluntary Conſent, without conſtraint and compulſion, given out of choice, as a matter that is moſt eligable, rational and uſeful: It muſt be an upright, ſincere and cordial Conſent, without Hypocriſie, ſyniſter Ends, or worldly Reſpects, as to a matter purely Religious and of a Divine Nature: And it mu: be an Univerſal, Impartial and Catholick Conſent, without Reſervation, Limitation, or ſecret Exception to all the Terms of the Goſpel. This Conſent muſt be given,

1. To the Covenant of Grace, as to the *Magna Charta* of all your Chriſtian Rights and Priviledges: You muſt conſent to the matter of it as Gracious, Immutable, Royal, Irrevocable and Fundamental: And you muſt conſent to the main end of it, as it's a ſtanding Monument of Free-Grace, and beſpeaks God

reconciled by Christ to all faithful Consenters: And as it's a special Pledge of his infinite Love to his Elect, and the Confirmation of their Faith, and their sealed Indenture for Glory.

2. To Christ the great Mediator of the Covenant, as to the Person from whom you expect all the blessings of the Covenant, and upon whom you wholly depend for Salvation, and for all the Mercies that accompany Salvation; you must consent to his Offices, and to the exercise of all his Offices in and over you. You must consent to his Yoke of Government, to submit to his Laws, and to his Sovereignty: You must consent to his Cross, to partake with him in Suffering, and pass through much Tribulation to the Kingdom of Heaven, and must take him for better and worse, to be true and faithful to him to the Death.

3. To the Conditions of the Covenant, be they never so hard to flesh and blood. He consents not only to such Conditions of the Covenant as may consist with his Profits and Reputation, ease and safety, but with such as are inconsistent with the same, as he consents.

(1.) To part with all his Sins, be they never so pleasant and profitable to him, be it as his right Hand or right Eye; you must be willing to part with them, and consent to be divorced from them. As *Abraham* consented

ed to the Sacrificing of his dear Son *Iſaac*, and God accepted the Will for the Deed, and his intention is accounted his Action, *Heb.* 11. 17. So you muſt conſent to the Crucifying of your beloved Sins, and willingneſs to part with them all will find acceptance with God, though they be not wholly put to Death in you in this Life.

(2.) To practice all the Duties of Religion at all times, and under the greateſt Hazzards; even then when the Laws of men contradict the Laws of God, and make it penal to obey them, you muſt conſent to all matters of Faith and Obedience, becauſe enjoyned by God, and oblidging to Conſcience, though thereby you expoſe your ſelves to the Scorn and Malice of wicked and unreaſonable Men; you muſt conſent to live to Chriſt as well as to be ſaved by Chriſt, and all that you do for God muſt be done out of Love, Thankfulneſs and Obedience.

(3.) To place all your hope in Chriſt, without reſpect to any Merit that is in your own good Works: You muſt conſent to the doing of good Works with all diligence, as they are the Paths in which you are to walk, and the evidences of your Faith, and the Comforts of your Lives, and the works that belong to your general Calling: But as for your Faith and Hope, they muſt be fixed on Chriſt, and you muſt conſent to take him for your only Saviour,

and to hope in his Word, and to trust to his faithfulness for the supply of all your wants. And from a sincere Consent you must proceed to a sacred Complyance. There is required from you,

(3.) Sacred Compliance: Your sincere Consent must be seconded with a holy Compliance.

When you are come up to a free and full Consent, do not stick there, but follow it with a heavenly Compliance; fall to the work that you have consented to, and put good Intentions into godly Actions: He that gives his Assent and Consent to what in his Conscience he disallows, and in his practise he resolves not to perform, is condemned in himself. See that you demonstrate the sincerity of your consent by a holy compliance with Christ your Saviour. In every branch of your Christian Consent make an open profession of your Consent by a cordial compliance with the Rules of the Gospel, and herein follow your own Consent, and not the custom of others: Remember your Consent is to the Vitals of your Religion, and your Compliance is your indispensible Duty, and let not the Example of selfish men misguide you in your work. Your Compliance must carry a correspondence with your Consent, and a conformity to Christ your Saviour; and if the Angry World frown at you for your preciseness, be not discouraged, Christ himself endured such

ſuch contradiction of Sinners; mind you your work, and let your compliance be ſuch as is blameleſs, and ſet light by the Cenſures of ſuch as are Strangers to ſure and certain Hope of Glory. Let your main care be that your Compliance be according to the Goſpel, and in compliance with Chriſt and your Chriſtian Conſent. (1.) Cloſe with Chriſt, coming up to the Terms that you have conſented to. Set your ſelves as in his Preſence, and renew your Baptiſmal Covenant. Renounce the World, the Devil and the Fleſh, and devote your ſelves to Chriſt and to his Service, with penitent Hearts for your by-paſt Breaches of your Covenant, and importunate Prayers for help from Heaven, and Strength to keep cloſe unto God for time to come. Thus eſpouſe your ſelves to Chriſt in Covenant, with full purpoſe of Heart to be faithful therein.

2. Chooſe a faithful Guide for your Souls, to help you in your work, and quicken you in your Duty: The Lord that beſt knows your Need, hath appointed by his ſtanding Ordinance ſuch Guides in his Church, and (Bleſſed be his Name) hath provided ſuch for you, and require you to honour and obey them, and to attend upon their Miniſtry, and by his Bleſſing upon their Labours and your faithful endeavours in the right uſe of his Ordinances adminiſtred by them, your Souls may come to be built up in the holy Faith, and

ſo ſtrengthened in believing as to live in ſure and certain Hope of Glory.

3. Cheriſh your good beginnings, with ſecret Devotions, and daily Supplications for the Spirit of Adoption: Secret Prayer is a great help againſt ſecret Sins; and when put up by a broken and contrite Spirit, then it is a ſpecial means for the obtaining ſure and certain Hopes of Glory. Under the ſecret Humiliations of the Soul before the Lord, the Lord oft viſits the Soul in kindneſs, and Communicates unto it ſuch hints of his Love, as ſtrengthen Hope and give aſſurance of Glory. Oh make Conſcience of Secret Prayer, and make it your daily Practiſe, and be ſerious and devout therein, and you will at laſt arrive at the Haven of Reſt; for ſo Chriſt giveth the Soul of his Beloved reſt; reſt from it's fears and doubts, and quiets it with ſure and certain Hopes of Glory.

4. Chear up your Souls with ſuch Tokens of Love as you receive from Chriſt in your Compliance with him: If you be cordial in your Compliance, and ſincere in your Obedience, you will find that your Labour is not in vain, Pſal. 19. 11. *In keeping his Commandments there is great Reward:* Not only for keeping them, but in keeping them: It's in keeping them that Gods People have fellowſhip with the Trinity: It's in keeping them that they receive new ſupplies of Grace and Mercy, and ſuch manifeſtations of Gods Love as fill

fill their Souls with high Hopes of Glory: Be then encouraged to carry on your Compliance with Chriſt, and that with care and faithfulneſs, 'till you attain to ſure and certain Hope of Glory.

4. *Uſe*, Of Caution: To prevent miſtakes and miſapprehenſions about this Doctrine: I ſhall conclude with ſome Cautions.

1 *Caution.*

Take heed of concluding againſt your ſelves, that becauſe your hopes of Glory are ſo low and doubtful, and not ſure and certain hopes, that therefore you live without Chriſt in the World, and have no hope, nor any ground of Hope of Glory: I would not diſcourage any Babe in Chriſt, nor encreaſe the doubts of poor doubting Souls, and therefore leave with you this Caution: And that you may avoid this Snare, ſhall lay down ſome Propoſitions to clear up your underſtanding in this matter.

1. Propoſition. It's the manifeſtation of Chriſts Preſence in the Soul that breeds and feeds our Hope of Glory; and when this manifeſtation is obſcure, the Souls Hope of Glory muſt need be dim and doubtful, 1 *Cor.* 2. 12. *We have received the Spirit which is of God, that we might know the things that are freely given us of God.* Here *Paul* diſtinguiſheth betwixt Mercies freely given us of God, and the manifeſtation of the giving them to the

Soul: Many have Grace and Mercy given, but know it not: The Spirit first gives Grace, and afterwards gives the Soul to know and understand that it hath Grace given to it: Now though Grace lie in the Soul, yet the Soul seeth it not, nor doth it know the Grace that it hath received, till the Spirit of God make it known to the Soul, and when the Spirit makes it known to the Soul, then the Manifestation of it to the Soul puts the Soul into a hopeful condition, and it hopes for Glory: Now if hope of Glory depends upon the Manifestation of Grace to the Soul, then there may be Grace, and yet little or no hope: Because there may be Grace not manifested, but yet unknown to the Soul: So that none can uniaint themselves or others from doubts about Grace.

2 *Proposition.* It's the Manner and Method of God in his Dealings with his People, sometimes to withhold sure and certain hope of Glory from them a long time, for gracious Ends and Purposes, that tend to their great advantage; as. (1.) To put a great Value upon the Mercy, that it may be more precious and welcome when it comes; like Health after Sickness, when they lye long under the want of it, they see the worth of it, and so come to have a higher esteem of it, and to prize it more when they have it. (2.) To prove and exercise their Faith and Patience in waiting, and their Obedience in seeking after it, under such long delays of giving it. God delights

to

to ſee his People ſhewing their ſincerity under their Trials. (3.) To preſeve it for a more opportune ſeaſon: Phyſitians reſerve their Cordials againſt fainting Fits, and ſo doth God his Comforts: Sure and Certain Hopes of Glory is a rich Cordial, and he oft delays the giving of it till he ſees a fainting fit approaching, and then to ſupport the Soul under a Criſis, or under a Qualm he gives it. (4.) To prevent Pride and Unthankfulneſs: He keeps the Soul under delays of Mercy to humble it, that it may bear it humbly, and entertain it thankfully.

2 Caution.

Take heed of Complaining for want of high hopes, for the Fault lies in your ſelves; *Lam.* 3. 39. *Wherefore doth a living man complain, a man for the puniſhment of his ſins:* Your want of High Hope is *pena damni*, a puniſhment of loſs, you looſe much Comfort by it: But its the puniſhment of your ſin. (1) You hearken to the Voice of the Devil, and ſtop your ears at the Voice of God, and ſo let the Devil baffle you out of the choiceſt Comforts of your lives, and then complain. (2.) You harbour the ſin of Unbelief, as if it were a harmleſs thing, whenas it is a provoking ſin: Complain as long as you pleaſe, you will never attain to high hopes as long as you do: Let none expect high hope of Glory till theſe things be wrought in their Souls.

1. Till

1. Till the League betwixt the Soul and Sin be broken, and the heart be quite out with ſin, as it's an Enemy both to Chriſt and the Soul; whilſt the Heart is indulgent to ſin, and deals favourably with it, it cannot have any ſure hope of Glory; but when its become weary of it, and is willing to part with it, then the Soul is under that Promiſe, *Mat.* 11. *laſt.* and in a fair way to hopes of Glory.

2. Till the Lets that keep Chriſt and the Soul aſunder be removed: Reſting in our own Righteouſneſs, rejecting the command of Faith, and regarding the objections of Unbelief; yea, retaining and cheriſhing the Sin of Unbelief as a harmleſs thing, and fit Companion for the Soul, are all impediments that muſt be removed, before hope can triumph in the Soul.

3. Till the Life of Faith be ſet up and kept up in the Soul, Unbelief muſt not only be ſuppreſſed, but Faith muſt be exerciſed and kept to its work, in the ſoul: *Gal.* 3. 14. *We receive the promiſe of the Spirit through faith.* And its the Acts and Operations of Faith to demonſtrate to the Soul that it hath received the Spirit, and therefore a faithleſs Soul cannot live in true Hope of Glory.

4. Till the Love of God be ſhed abroad in the Soul. *Rom.* 5. 4, 5. *Experience works Hope*; *viz.* The Experience of the Love of God to the ſoul: When his Love is ſhed abroad in the heart, and his Love-tokens appear in the ſoul, and the Spirit gives the ſoul a ſight of

of the Demonſtrations of God's Love; every Grace is a drop of Divine Love, and the more of theſe drops are ſhed in the Soul, the more viſible it is to the Soul that Chriſt is in it; and the greater ſatisfaction that the Soul hath herein, the greater are its hope of Glory.

3 *Caution.*

Take heed of conceited cauſeleſs hopes of Glory: There are ſome (whether in Chriſt or out of Chriſt I am not to determine) that pretend to high hopes of Glory, from an high opinion that they have of Free-Grace, though they want the manifeſtation of true Grace in themſelves: That Free-grace is to be admired, I grant, and would not derrogate from the honour of Free-grace for a world: Yet I poſitively affirm that its not Free-grace, *quia gratis datur*, but *quia nobis datur*; not becauſe it's freely given, but becauſe its given to us, and abideth in us, and ſhews to us that Chriſt is in us, and we by him in a ſtate of Reconciliation with God, that is the Spring of all true hope of Glory.

(1.) Becauſe this hope of Glory is one of the Priviledges of the Sons of God, and no common mercy; whereas if it came from Grace as free, and not as in us, and from a high opinion of Free-grace, and not from the fruition of Free-grace, then it's a common mercy, and may be found in any hypocrite that hath ſuch an opinion in himſelf.

(2) Be-

(2.) Because this Hope of Glory is one of the Products of effectual Vocation, and a Benefit that floweth from it: *Col.* 3. 15. *Ephes.* 4. 4. and therefore presupposeth effectual Vocation: We must expect nothing from Free-grace but what comes in Gods own appointed way, and not create to our selves foolish fancies for hopes of Glory.

4 *Caution.*

Take heed of Clouding your Hope of Glory by dangerous Relapses into sin. Do you live in sure hopes of Glory? prize your priviledge, but beware of obscuring it: You find the sweetness of it, and should make much of it, and avoid every thing that Eclipseth this Hope of Glory, *Ps.* 85. 8. *God will speak peace to his people, but let them not return again to folly.* q. d. I returned to Folly after I received Peace, and I have smarted for it; I broke my Peace, and lost my sensible hope, and would have the world to take warning by me, and to take heed of Relapses into sin, for Relapses into sin are returns unto Folly: Let us all take warning by *David*, and stand upon our Guard, and withstand sin in its first motion, lest it get advantage, and we come to return to Folly, and so we loose the assurance of Hope: It's a doleful loss, and depresseth the Soul with much Fear and Anguish; and it's difficult and hard to regain it, and therefore it will be our Wisdom to seek

ſeek to prevent, and to fly ſin, as we would fly from a Serpent; for ſin deals with the ſinners, as the Theives did by the Perſon of him that is ſpoken of, *Luke* 10. 30. *They ſtript and wounded him:* It ſtrips the Soul of its Peace, and Hope, and Joy, and wounds the Conſcience; it is like the fiery Serpents in the Wilderneſs, that ſtung and mortally wounded the *Iſraelites*; and the wounds of Sin are not eaſily healed: And they are painful wounds; they made *David*, as ſtout a Warriour as he was, to roar out, *Pſal.* 38. 8. When hope is clouded by the duſt of ſin, the poor ſoul languiſhes, and lives very uncomfortable, and that which aggravates its miſery, is the ſtate from whence it is fallen. To fall from hope into Deſpair, from Joy into Sorrow, adds much to the greatneſs of the Grief.

5 *Caution.*

Take heed of cheriſhing Fears of future outward Calamities, and falling into bad times: Under high hopes of Glory I find a great Conſternation in many about approaching evils, and all hope of future good to the Churches of Chriſt in theſe Nations caſt off by them. I have read the preſent *Dilemma* of theſe Nations of *England*, *Scotland* and *Ireland*, conſidered, argued and improved, that hath juſtly alarmed us, and am under the ſame apprehenſions with that Learned and Reverend Author: But think that timorous Perſons

sons abuse the Author, by awakening their distrustful fears, and suppressing their hopes and Faith in Gods Faithfulness and All-sufficiency under our sad Circumstances: All the great experiences of Gods goodness, and the provision that he hath made for our future supply, ought not to be overlooked, but remain as food for Faith and Hope to feed upon: Nay, were our case much worse than it is, it is our duty with *David* to encourage our selves in the Lord our God, and to exercise an universal trust in him, not only in the concerns of our Souls, but in and about the Concerns of *Sion.* And though I have discovered my thoughts to many of an approaching violent storm, yet I look upon it as a storm in mercy to the People of God, as the great Design of Providence, to usher in thereby the greatest Favours that ever were conferred upon the Churches of Christ; and have that Scripture much in my mind, *Ezek.* 20. 37, 38. *I will cause you to pass under the Rod, and will bring you into the bond of the Covenant: And I will purge out from amongst you the Rebels, and them that transgress against me:* These Rebels must be purged out that oppose the work of the Lord, and hinder what he is about to do for his people: And we must be brought again into the Bond of the Covenant, and pass under the Rod, in order to this great Mercy; and this Rod therefore is not to be feared,

ed, nor to weaken, but to heighten our hope: And I am not wholly without hope that I my ſelf (tho' aged) may yet live to ſee the ſtorm over, and the Rebels thereby purged out, and the Bond of the Covenant renewed, and the People of God united, and the Kingdom of Chriſt advanced, and his faithful Ambaſſadors promoted, in ſuch a method of Providence, as ſhall add ſuch Luſtre to the Mercy, and ſuch clear Evidence that it is the Lords work, that the very Enemies thereof ſhall be put to perpetual Silence. And I entreat my Brethren, and all that fear the Lord, to hope in the Lord, not only for glory, but for great and glorious things from God, as the return of many Prayers of Faith, and the iſſue of all the great things that our good God hath already wrought for us. The ſins of the Nation cannot hinder the accompliſhment of abſolute promiſes: The promiſe of the *Meſſiah* was an abſolute promiſe; and though its accompliſhment was long delayed, yet in the fulneſs of the appointed time he came, and the degenerated ſtate of the Church could not hinder it. The Promiſe of the Deliverance of the *Iſraelites* out of *Egypt* was an abſolute Promiſe, and fulfilled exactly, notwithſtanding the great ſins that then abounded. Provoking ſins cannot nullifie nor fruſtrate abſolute Promiſes: Now the Promiſes of the Downfall of *Antichriſt*, and of the Calling of the *Jews*, and of the fullneſs of the *Gentiles*, are abſo-

Now 67.

absolute promises yet unfulfilled; and the time though concealed from us, yet cannot be afar off, *Isa.* 10. 25. *Yet a very little time and the indignation shall cease, and mine anger in their destruction:* Gods anger towards his People ends in the destroying of their Enemies, *Hag.* 2. 3. Though it tarry, wait for it, because it will surely come, it will not tarry. The accomplishment of absolute Promises tarry till the appointed time of their accomplishment, and then it surely comes, and will not tarry; Satan, sinners, nor sin abounding, can cause it to tarry any longer, *Isa.* 46. *last. It shall not be far off; and my salvation shall not tarry, and I will place salvation in Sion for Israel my Glory:* Salvation is provided for and placed near to the Church of Christ, ready to come forth at the appointed time, till then it must tarry in its appointed place, and then it shall not tarry; then sin may abound, but though sin abound then, yet it shall not tarry. The Interest of Christ in the world (I confess) is very low, and many of the Reformed Churches near to ruin: *Ps.* 12. 5. *But for the oppression of the poor and the sighing of the needy, now will I arise, (saith the Lord) I will set him in safety from him that puffeth at him.* Mans extremity is Gods opportunity to shew mercy in. And to me the low estate of the Churches is an Encouragment, as it is demonstrative that the appointed time draws nigh, which is usually such a time as will add a great Lustre

to

to the Deliverance. Now I expect that ſtorm to ariſe that will fall upon the Enemies of Chriſt, lead forth the workers of iniquity, that peace may be upon *Sion*, by the removal of the Diſturbers of her peace. And becauſe it will be terrible, it concerns us all to ſtrengthen our Souls againſt the Fears and Terrors that muſt needs accompany it, with high hopes of Glory, and alſo of a good Iſſue: Let us make God our Refuge, and in him let us hope: Though it darken the ſky that no light appear, yet let us truſt in the Name of the Lord, and ſtay our ſelves upon our God, *Iſa.* 50. 10. Let us mind our then preſent duty, and ſtick cloſe to the Lord our God, in hope that he will bring Light out of Darkneſs, and turn all to the furtherance of the Goſpel. Let us humble our ſelves for our ſins and the ſins of the Land; but let us not deſpair becauſe of ſin, but live in Expectation of the Accompliſhment of the Promiſes both for this Life and the Life to come. Let us wait for a good Iſſue, and let us wait in Hope: Let us quit our ſelves like men, like men of Courage, like men that live in hopes of Glory: Let us be ſtrong in the Lord, relying on him for Support and Comfort, and Supplies of all our need in that needful time of Trouble: Let us not hang down the Head, as men without hope, nor give any cauſe by our Fears and Deſpondencies to the Enemies of Chriſt to triumph over us: But let us fly to the Promiſes, and ſet Faith and Hope on

work, that by our Faith we may further the work of the Lord: Let us pray in Faith then, and not give way to the evil heart of Unbelief: And as a help herein, let us make use of that Catalogue of Promises and Experiences that is annexed to this small Treatise: It hath been by me this many years, and I have met with many great Troubles, and have used it all along with advantage, and now send it abroad for the good of others. The Prayer of *Paul* for the *Romans* shall be my Conclusion, *Rom.* 15. 13. *Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.* Amen, Amen.

THE

THE

APPENDIX.

THE

Promiſes of GOD

Verified in the

Experiences of the Godly.

Collected by *A. B.* for his private Uſe, and now Publiſhed for the Benefit of others.

God is not Man that he ſhould tell a Lye,
Experience doth his Promiſe verifie;
When of Experience I did take a View,
I found his Promiſes faithful and true.
Thy faithfulneſs, O Lord, I do adore,
And pray that I may doubt of it no more.

LONDON,
Printed in the Year 1694.

THE

PREFACE to the Catalogue.

WHen I drew up this Catalogue of Promiſes and Experiences for my own private Uſe, I prefixt this Preface to ſtir up my ſelf to the Exerciſe of Faith in the Promiſes, and not then intending to make them publick, I made uſe of a Treatiſe wrote againſt Fear, by that Pious and Excellent Divine Mr. *Flavel*, Methodizing and adding Meditations of my own, and thereby modelling it into a ſuitable form for my own Uſe, and have continued it, and Publiſhed it for the good of others; and hereby give the World notice thereof, to do Juſtice to that Famous Man, and to free my ſelf from the Cenſure of ſuch as may accuſe me of deceitfulneſs herein: It was my own good that I then aimed at, and the good of others that I now aim at; and had I laid it by, the enſuing Catalogue would not have been ſo uſeful to the Reader. But, Gentle Reader, make uſe of this Poſie, and pleaſe thy ſelf in the ſweetneſs of it, and with the Bee ſuck out the Honey, and give God the Glory. And if thou art one of the faithful Servants of Chriſt, thou haſt an In-

tereſt in the Promiſes, and may'ſt, yea, muſt improve them upon all Occaſions, for the confirmation of thy Soul in the holy Faith, and for the ſuppreſſing of thy diſtruſtful Fears, and ſtrengthening of thy Hope, that thereby thou may'ſt live chearfully and comfortably in this troubleſome World. To ſerve the Lord with joy and gladneſs is our indiſpenſible Duty, and nothing can afford us more help therein then acquainting our ſelves with, and contemplating oft on the rich and precious Promiſes, adding thereto the Exerciſe of Faith. To live by Faith upon the Promiſes, and by Faith to ſuck the ſweetneſs out of the Breaſts of Conſolation, is one of the excellencies of a ſincere Chriſtian, and that from which he receives profit and comfort in abundance; and he that is much exerciſed herein lives contentedly, yea, comfortably, under all worldly diſcomforts and diſcouragements, and is freed from thoſe Doubts, Fears and Deſpondencies that many labour under, to the diſhonour and diſparagement of true Religion: If therefore we would paſs away our Pilgrimage on Earth with a calm and quiet Spirit, and carry it under our Croſſes with chearfulneſs and alacrity, to the Honour of the Goſpel; then we muſt ſometimes, yea, ſpend much time in peruſing the Promiſes of God and the godly, and ponder them in our Hearts, 'till we find and feel our Souls raiſed and refreſhed thereby; this would be a means to keep our

Love

Love to God warm, and to make us lively in the Service of our Maſter, and to make the ſaid Service Eaſie and Delightful to us; and for our encouragement herein, let us obſerve the fruitfulneſs of the Promiſes, and the faithfulneſs of him that is the Promiſe-maker.

(1.) The fruitfulneſs of the Promiſes: The Promiſes are our *Magna Charta* for Heaven, and entitle us to many choice Priviledges; they are a rich Garden full of ſweet Flowers, they are called, 2 *Pet.* 1. 4. *Exceeding great and precious Promiſes:* Great, yea, exceeding great, containing matters of great price and of great import, rich Promiſes, and fruitful Promiſes, full of choice Fruits: For,

1. They the are the Food of Faith, and there is enough in them for Faith to feed on, and the more Faith feeds on them the ſtronger it groweth; and the reaſon why many are ſo weak in Faith, is becauſe they do make little uſe of the Promiſes, and ſo Starve, Famiſh and Enfeeble their Faith.

2. They are the Fort that the Soul is to flie to in ill times, and in all caſes of danger preſerve it in ſafety; thither it is that the Soul is to flie for refuge, and there it finds ſafety.

3. They are the fire that warms and heats our Love to God: Our Love to God is but a reflexion of Gods Love to us. Gods Love to us it is that kindles and quickens our Love to him: And the Promiſes are ſo many Ex-

preſſions of Love to his People: His Precepts are the manifeſtations of his Will to them, and the Promiſes the Tokens and Teſtimonies of his Love to them; his Precepts are to excite their fear of God, and his Promiſes to excite their Love of God.

4. They are the Flaggons of Wine wherewith he treats and entertains his Spouſe, 2 *Cant.* 5. *Stay me with Flaggons:* That is, ſupport and comfort me with the Cordials of the Promiſes; they are the Rivers the Streams whereof do make glad the City of God; and the more we bath in theſe Rivers, and drink of theſe ſtreams, the more we are refreſhed. Obſerve alſo,

2. The faithfulneſs of God in his Promiſes, *Heb.* 10. 33. *Faithful is he that hath promiſed:* And if God be God, it is not poſſible for him to be unfaithful, for unfaithfulneſs is a great imperfection, and therefore inconſiſtent with his Deity. To acknowledge God to be God, and yet deny his faithfulneſs, is a contradiction; and this is one thing that makes Unbelief ſo exceeding Sinful, becauſe it denyeth his faithfulneſs, and thereby goes about to deſtroy him; it chargeth God with falſhood, and ſo Blaſphemeth him; but there can be no defect in his Nature, who is infinite in Truth and Holineſs, great is his faithfulneſs. The experience of the People of God in all Ages doth witneſs to the World that the faithfulneſs of God in his Promiſes is ſpotleſs and unſtained,

unſtained, *Joſ.* 23. 14. *Of all the good things which the Lord ſpake concerning you, not one thing hath failed:* Pſa. 146. 5. *Happy is he that hath the God of Jacob for his Refuge —— Who keepeth Truth for ever.* Such is his faithfulneſs in his Promiſes, that he hath performed ſuch Promiſes as to ſenſe and reaſon were improbable, if not impoſſible. As,

1. Such Promiſes as have Croſſed the courſe of Nature, *Gen.* 18. 10. *Sarah thy Wife ſhall have a Son:* This Promiſe was croſs to the courſe of Nature. *Sarah* was barren when Young, and now ſhe was Old, and it ceaſed to be with her after the manner of Women, ſo that the Promiſe was impoſſible to ſenſe and reaſon, and yet it was acompliſhed.

2. Such Promiſes as have claſhed with preſent Providences. Providence doth ſometimes ſtand croſs to the Promiſes, and looketh up all ways that lead towards the accompliſhment of them, yet in this caſe, God out of faithfulneſs hath performed ſuch Promiſes, without failing ſo much as in a circumſtance. The *Iſralites* were to continue in *Egypt* 430 Years, and were promiſed deliverance at the expiration of thoſe Years: Now *Exod.* 12. 41. God was ſo exact in his faithfulneſs that he kept day with them, though when the day of deliverance came, Providence ſtood oppoſite to the Promiſe, their bondage being then at the higheſt, and all viſible ways of deliverance lockt up.

3. Such

3. Such promiſes as have continued ſeveral Ages unaccompliſhed: As the promiſe of the Meſſiah continued many Ages unaccompliſhed, yet when the fullneſs of time was come, God ſent his Son according to Promiſe, *Gal.* 4. 4. The moſt ancient Promiſes have been fulfilled. God never broke day with his People, ſo faithful is he that hath promiſed: Delays of Accompliſhment do not nullifie nor fruſtrate Gods Promiſe, but under great and long delays they continue in full Force, Power and Vertue; and when the appointed time prefixt by God for their performance, then deliverance comes, and doth not, nor can it tarry: Oh that we could make uſe of this faithfulneſs of God in his promiſes to our own advantage; and the Uſe that we are to make of it is as followeth.

1. The faithfulneſs of God in his Promiſes ſerves to keep up the Credit of the Promiſes: We ſhould account the Promiſes our choiceſt Treaſure, and ſet a great value upon them, both becauſe of the ſuperexcellency of the things Promiſed, and becauſe of the infallibility of him that promiſed them: He that made theſe Promiſes is God and not man, and there being no impotency nor inconſtancy in him, the Promiſes muſt needs prove certain and unfailable.

2. The faithfulneſs of God in his promiſes ſerves to check and condemn the fears and jealouſies that ariſe in us, from the foreſight of future troubles: Whence ſpring all theſe di-

diſtracting thoughts that croud our Souls but from Unbelief? did we live by Faith upon the Promiſes, it were not poſſible for us to be overwhelmed with fears, *Matth.* 8. 26. *Why are ye fearful, oh ye of little faith?* have we ſuch precious Promiſes? and is he faithful that hath promiſed? then why are we ſo fearful? our fears ſurely are groundleſs fears, they proceed not from any juſt cauſe, but from our diſtruſting the faithfulneſs of God in his Promiſes: Had we more Faith, we ſhould have leſs fear; Faith would ſcatter our fears by fetching in relief from the Promiſes, it would chide out ſlaviſh fear, as it did in *David*, *Pſal.* 42. laſt, *Why are thou caſt down, Oh my Soul! hope thou in God.*

3 The faithfulneſs of God in his Promiſes ſerves to Create in us an ardent Love to our Gracious Lord and Maſter: Who would not Love ſuch a kind and faithful Friend? as we ſhould fear him for his Greatneſs, ſo ſhould we love him for his Goodneſs. How good hath God been to us, in giving ſuch a large ſtock of rich Promiſes unto us, and therein intailing ſo large an inheritance upon us! how ſad and forlorn would our condition be, were it not for theſe precious Promiſes! what would poor perſecuted, reproached and deſpiſed Chriſtians do, were they not ſupported by theſe Promiſes! and what would poor doubting Chriſtians do, but for theſe Promiſes! how many under the diſtreſſes of their

Souls

Souls have recived comfort from the Promiſes! that Bleſſed Martyr Mr. *Bilney*, being wounded in Conſcience for renouncing the Profeſſion of his Faith, and ſubſcribing the Popiſh Errors, was at laſt comforted with that Promiſe, *Iſa.* 26. 3. *Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee.* A Young maid went Triumphantly to Heaven by the refreſhment ſhe found in that Promiſe, *Matth.* 11 28. *Come unto me all ye that are weary and heavy laden, and I will give you reſt:* Many drooping Spirits have been comforted from theſe words, 1 *John* 3. 14. *We know that we have paſſed from death to life, becauſe we love the Brethren:* I know one that hath lived comfortably many Years upon that Promiſe, *Phil.* 4. 19. *My God ſhall ſupply all your wants, according to his riches in glory by Chriſt:* Oh what comforts have many received from the Promiſes: God expreſſeth his Love to his People in theſe Promiſes, and they ſhould expreſs their Love to him in their thankfulneſs for the Promiſes.

4. The Faithfulneſs of God in his Promiſes ſerves to confirm our Faith in the Promiſes. Is he faithful that hath Promiſed? why then ſhould we doubt of the truth of the Promiſes? Chriſt (ſays one) is the Vine, and the Promiſes are a Cluſter of Grapes growing upon this Vine, and Faith preſſeth the Wine of comfort and contentment out of the cluſter of the Promiſes. Why do we not make more improvement and advantage

tage of the Promiſes, and live more upon them? doth not the Faithfulneſs of God ſilence all our doubts, and challenge from us more ſtrenuous Acts of Faith? is God true to his Word? then ſurely we ſhould patiently wait for, and aſſuredly expect the accompliſhment of the Promiſes, and that when the Stream of Providence runs another way, God ſaith, *Jer.* 32. 42. *I will bring upon them all the good that I have promiſed them:* And if we would receive the good contained in the Promiſes, then we muſt act Faith in the Promiſes: Faith takes this for granted, that God will be as good as his Word, and by reflecting upon Gods Faithfulneſs, Faith is ſtrengthened and confirmed.

5. The Faithfulneſs of God in his Promiſes ſerves to clear the Promiſes from all charges of miſcarrying. The Promiſes are not alway performed to all that claim an intereſt in them, but this is not to be charged on God as a piece of unfaithfulneſs: For,

(1.) Delays in performing Promiſes are no breaches of Promiſe, if the time of performance be not limited in the Promiſe, *Pſ.* 77. 8. *Doth his promiſe fail for evermore:* No, No, that cannot be; it may fail for a time, but not for ever: God will make his word good one time or other: Though he may delay the performance, yet he cannot break the Promiſe, and therefore its good to wait quietly for the ſalvation of the Lord.

(2.) Diſ-

(2.) Diſcharges from Promiſes diſcharge from the performance, and in conditional promiſes the non-obſervation of the condition diſcharges from the performance: And many of Gods promiſes are conditional, and ſuch as keep not the Condition do juſtly miſs of the Accompliſhment of the promiſe, and yet he is faithful that promiſed: 2 *Chron.* 15. 2. *The Lord is with you whilſt you are with him, but if you forſake him, he will forſake you.*

(3.) Doing more for a perſon then the promiſe amounts to, though not the ſame, but in another kind, is no breach of Promiſe, but a performance of it with advantage. As, if I promiſe to another 100 *l.* and inſtead thereof give him a Jewel worth 200 *l.* then I am as good and better then my word to him. So if God promiſe Deliverance and do not deliver, but gives Strength, Comfort and ſpiritual Advantage to a perſon in his Trouble, he is as good and better than his word to him. When he gives eternal life inſtead of temporal life, the promiſe doth not fail, but ſtill he is faithful that promiſed.

6. The Faithfulneſs of God in his Promiſes ſerves to quicken us to all Diligence in looking out after an Intereſt in the Promiſes. Though there are many precious promiſes, and he is faithful that promiſed, yet what are we the better if we be none of thoſe to whom the promiſe belongs? if we be in the ſtate of Nature, we are under the Law, and not under Grace; under the Curſes of the Law, and not

not under the Promiſes of the Goſpel. Study therefore under your Peace and Liberty your intereſt in the Promiſes, that you may apply them to your ſelves without Preſumption when you fall into Adverſity. If you ask how you may diſcover your intereſt in the Promiſes: I anſwer, (1.) You muſt cleanſe your ſelves from all Pollutions, 2 *Cor.* 7. *beg. Having theſe Promiſes let us cleanſe our ſelves*, &c. He that will comfortably apply the Promiſes, muſt apply himſelf diligently to the Conditions of the promiſe, he muſt cleanſe himſelf, that he may be capable to receive the Bleſſings promiſed, and live alway under the influence of the Promiſe, and be able juſtly to challenge an intereſt in the promiſe. Such as have filthy polluted Souls have no Intereſt in the Promiſe.

(2.) You muſt cloſe with the Promiſe, and accept of it with its Condition annexed, ſtriving for the Qualifications upon which the Obligation of the Promiſe dependeth, and acting thoſe Graces ſo ſtrongly, that you may be ſatisfied in your ſelves that the Habits of thoſe Graces are within you, and then the Door of the Promiſe will ſtand open to you, and you may enter into it with ſatisfaction upon all occaſions. The more clearly Grace darteth forth its Beams in your Souls, the more manifeſt will your intereſt in the promiſes appear.

7. The Faithfulneſs of God in his promiſes ſerves to convince us of the wretchedneſs of ſuch as have no Intereſt in the Promiſes: Alas, alas, what

what will formal Hypocrites do in an evil day? whether will they fly for refuge? if they run to the promiſe, it will afford them no ſuccour, not becauſe the Promiſe faileth, but becauſe it belongs not to them: They are none of the Heirs of the promiſe: The promiſe is the Heritage of the Righteous: Faithful is he that hath promiſed: But to theſe he hath made no promiſes; his Threatnings, not his Promiſes, belong unto them. Its no wonder that formal Hypocrites fall from their profeſſion in a time of Perſecution, they being not under the promiſes, but under danger of being left to themſelves for impriſoning the Truth in unrighteouſneſs; 2 *Theſ.* 2.10. Such as receive not the Love of the Truth, ſhall be given up to ſtrong Deluſions. Godlineſs is profitable to all things, having the Promiſe of this Life and the Life that is to come: The promiſes appertain to Godlineſs, and neither the promiſes of this life nor of the life to come belong to ungodlineſs. The Godly are the Children of the Promiſe, but the ungodly the Children of Wrath, and have nothing to do with the promiſe. And how woful is their condition that have no Intereſt in the promiſes.

8. The Faithfulneſs of God in his Promiſes ſerves to comfort Chriſtians under all the evils that may befal them in this wicked World: They may comfort themſelves, (1.) In the fullneſs of the Promiſe: There is a ſupply of all their wants laid up for them in the Promiſe,

miſe; and whatſoever they need, they may fetch from the Fountain of the Promiſe; want they Comfort or Council, Support or Strength, theſe and much more are laid up for them in the Promiſes. (2.) They may alſo comfort themſelves in the Faithfulneſs of the Promiſes: They are firm and infallible Promiſes, and can deceive none that rely upon them. Suppoſe they fall into Poverty, God hath promiſed not to ſuffer them to lack, and to repair their Loſſes; and faithful is he that hath promiſed. Suppoſe they be caſt into Priſon, God hath promiſed them his Preſence, Power, Peace, and his Spirit, and theſe will turn a Priſon into a Pallace; and faithful is he that hath promiſed. Suppoſe they be put to Death in the cauſe of the Goſpel, it doth but haſten them to Heaven, and God hath promiſed to be with them in the fire, and to reward them with a more weighty Crown of Glory; and faithful is he that hath promiſed: Suppoſe through the violence of a Temptation they be overcome, and fall into ſome hainous ſin, they ſhall not die in that ſin, but recover by renewed Repentance, for God hath promiſed to heal their backſliding; and faithful is he that hath promiſed.

9. The Faithfulneſs of God in his Promiſes ſerves to encourage us to Conſtancy and Stedfaſtneſs in the profeſſion of the Faith: The Promiſes are faithful Friends to ſuch faithful Servants as are not only in the Faith, and ſtedfaſt in the Faith, but alſo ſtedfaſt in the open

Profeſſion of their Faith. How do the Promiſes embolden, animate, and encourage them to Conſtancy and Perſeverance in this their Profeſſion, in ſtormy and perilous times, *Heb.* 10. 23. *Let us hold faſt our profeſſion without wavering, faithful is he that hath promiſed:* And is he faithful that hath promiſed? then why ſhould we waver and let go our profeſſion of our Faith: Is not Gods Faithfulneſs a ſtrong Encouragement to us to ſtick cloſe to our Profeſſion? Surely it is, for it anſwers all objections that carnal reaſon objects aganſt ſtedfaſtneſs in our Profeſſion, and aſſures us of all ſupplies that we ſtand in need of, to help us to hold faſt our Profeſſion without wavering.

(1.) It anſwers all Objections that Carnal Reaſon objects againſt this ſtedfaſtneſs in our Profeſſion. Doth carnal reaſon object Poverty, ſaying, if thou ſtick now in ſuch times as theſe to thy profeſſion, thou wilt be undone, and bring thy ſelf and thy Family to Beggary: The Anſwer is, The Earth is the Lords and the fulneſs thereof; he feeds the Fowls of the Air, and provided *Manna* for the *Iſraelites* in the Wilderneſs, and he hath promiſed that there ſhall be no lack to them that fear him, *Pſ.* 34. 9. and faithful is he that hath promiſed. Doth carnal reaſon object impotency and diſability, ſaying, alas thou art a weak, frail and fearful Creature, and wilt never be able to hold out, and hold faſt thy profeſſion to the end of the ſtorm; the Severities of unreaſonable

nable Men, and the Cruelties they will expoſe thee to, will prove too hard for thee; its to no purpoſe to ſtrive againſt ſo violent a ſtream; better yield at firſt, than to ſtand out a while, and then be forced to a diſhonorable Retreat. The Anſwer is this, When my fleſh and my heart faileth me, God is the ſtrength of my Heart: Though I am weak, yet God is ſtrong, and he hath promiſed to be my Shield and Refuge; and faithful is he that hath promiſed. When *Paul* was in Trouble, God ſtood by him and ſtrengthned him, 2 *Tim.* 4. 16. *Heb.* 11. 34. And in the primitive Perſecutions the Chriſtians out of weakneſs were made ſtrong, why then ſhould I be diſcouraged? I will truſt to Gods Faithfulneſs, which never failed. Doth carnal reaſon object the perfidiouſneſs of Friends, ſaying, all will forſake you, and frown on you, and you will have none to ſtand by you, and to look after you in your troubles: The Anſwer is, I have a faithful Friend that hath promiſed to ſtick cloſe to me, that can and will help me: The Lord of Hoſt hath promiſed to be with me, and to help me, and faithful is he that hath promiſed: He was faithful to *Paul*, and to *Jacob*, and to *Joſeph*, and though they had many and great troubles, and their worldly Friends failed them, yet he befriended them all along, and why ſhould I diſtruſt ſo faithful a Friend that never falſified his promiſe? thus the Faithfulneſs of God anſwers all carnal objections. And,

2. It assures us of all sorts of supplies that we stand in need of, to help us to hold fast our profession without wavering: *Phil.* 4. 19. *My God shall supply all your need, according to his riches in glory by Christ.* He shall do it, saith *Paul*; And how could *Paul* assure of all necessary supplies? why he knew that God was engaged by promise to do it, and that he was faithful that had promised: And therefore he confidently concludes, my God shall supply all your need. What do we need to carry us through the Tryals and Troubles of this life? why we need,

(1.) Grace to help us against our Fears, Doubts and Discouragements: And this is secured to us in the Promises, *Psal.* 84. 4. *The Lord will give Grace and Glory, and no good thing will he withold from those that walk uprightly: 2 Cor.* 12. 9. *My Grace is sufficient for thee:* And thou shalt have sufficient Grace to carry thee through thy Tryals and Trouble: He will proportion the measure of thy Grace to thy necessity: If he lay great Troubles on thee, and thou dost meet with strong Temptations, stronger than that measure of Grace that thou hast received can bear up against, then he will come in with new supplies of Grace, enough to supply this thy great need.

(2.) God to go along with you, to help, support, assist and comfort you, and this needful supply is secured to you in the Promises, *John* 14. 23. *We will come to him, and make*

make our abode with him: Iſa. 41. 10. *Fear not, I am with thee, and will help thee, I will uphold thee:* And if God be with us, we need not to fear, he will help and uphold us: He abides with us for this end and purpoſe, to ſee to our need and to ſupply it.

(3.) Guides to direct you what to ſay and what to do, and how to carry it under your Tryals and Troubles, and this is ſecured to you in the Promiſes; you ſhall not want guidance, he hath promiſed that the Word ſhall guide you, *Luke* 1. 79. And that his Spirit ſhall guide you, *John* 16. 13. And that he himſelf will be a guide unto you, *Pſa.* 48. 14. And that unto Death, as long as you live in the World you ſhall not want a Guide, a Faithful Guide, an all-ſufficient Guide, Wiſdom it ſelf will be your Guide.

Thus you ſee all your needs are provided for, and infallibly ſecured in the promiſes, upon the account of the Faithfulneſs of him that hath promiſed; and that the promiſes may be truſted to, becauſe they are infailable: And all the great and good things lodged up in the Promiſe ſhall certainly be received by Believers, either in kind or equivalence. What then remains, but that all you that are true Believers do make much uſe of the Promiſes, and lay them up in your hearts, as Jewels in your Cabinets, and reckon them amongſt your choiceſt Treaſures, and exerciſe your Faith in truſting unto them: And

under all your Trials and Temptations, fly to them for refuge, pleading them in your Prayers, and applying them by Faith to your ſelves for your Support and Comfort: And to afford you ſome aid herein, I have made a Catalogue of the choiceſt Promiſes, and added thereto the Saints Experiences: I did it for my own private uſe, and have found it ſo uſeful, that I thought my ſelf bound to cauſe it to be recorded for publick uſe; and commend it to the Chriſtian World as an Antidote againſt diſtruſtful Fears, and Cordial againſt fainting Fits; and aſſure ſuch as faithfully make uſe of it, that their Labour will not be in vain the Lord; but that if they by Faith ſuck thoſe Breaſts of Conſolation, they will afford them much Sweetneſs and Soul Refreſhment.

A CATALOGUE of many choice Promiſes of God, verifyed in the Experiences of the Godly: Publiſhed for the Uſe of Beleivers, to ſupport their Faith, and ſuppreſs their Fears in the days of their Pilgrimage.

THe breaſts of Conſolation
Are full, had we but skill
To tug and ſuck, our precious Souls
With Comfort they would fill:
Diſtruſt be gone, let Faith come on,
And play its skilful part;
The Promiſes of God are his
That truſts him in his heart.
Phyſick and Food, and all that's Good,
The Promiſes contain,
Faith, play thy Part, and uſe thy Art,
That I this good may gain.

Firſt, Promiſes of Proviſion for the Supply of the Body.

Oh fear the Lord, ye his Saints, for there is no lack to them that fear him: The Lyons lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing, Pſa. 34. 9, 10.

When the Poor and needy ſeek water, and there is none, and their Tongue faileth for thirſt, I the Lord will hear them —— I will make the Wilderneſs a pool of Water, Iſa. 41. 17.

Behold the fouls of the Air, for they neither ſow nor reap, yet your heavenly Father feedeth them, are ye not much better then they? Mat. 6. 26.

Take no thought, ſaying what ſhall we eat, or what ſhall we drink, or wherewith ſhall we be cloathed, for your heavenly Father knoweth that you have need of all theſe things.

Seek firſt the Kingdom of God, and all theſe things ſhall be added to you, v. 31, 32.

My God ſhall ſupply all your needs, according to his riches in Glory by Chriſt Jeſus, Phil. 4. 19.

I will feed them in a good Paſture —— in a fat paſture ſhall they feed; I will feed my flock, and I will cauſe them to lie down, ſaith the Lord, Ezekiel 34. 14, 15.

Bleſſed ſhall be thy basket and thy ſtore, Deut. 28. 5.

Experiences

Experiences of Proviſion made for the Body, verifying the Promiſes.

He knoweth thy walking through the great Wilderneſs this 40 *Years, the Lord thy God hath been with thee, thou haſt lacked nothing,* Deut. 2. 7.

Who brought thee forth Water out of the Rock of flint, who fed thee in the Wilderneſs with Manna, Deut. 8. 15. 16.

The Ravens brought Eliſha *bread, and fleſh in the Morning and in the Evening,* 1 *Kings* 17. 6.

Thou prepareſt a Table before me, in the preſence of my Enemies my cup runneth over: Surely goodneſs and mercy ſhall follow me all the days of my Life, Pſal. 23. 5. 6.

He hath given meat to them that fear him, he will ever be mindful of his Covenant, Pſa. 111. 5.

And he ſaid unto them, when I ſent you out without purſe, or ſcrip, or ſhoes, lacked ye any thing? and they ſaid nothing, Luke 22. 35.

Neither was there any amongſt them that lacked, Acts 4. 34.

I have been young and now am old, yet have I not ſeen the Righteous forſaken, nor his ſeed begging bread, Pſa. 37. 25.

The God which fed me all my life long unto this day —— bleſs the lads —— He did good, and he gave us rain from Heaven, and fruitful ſeaſons, filling our hearts with food and with gladneſs, Acts 14. 17.

Second.

Second. Promiſes of Protection.

The eternal God is thy refuge, and underneath are the Almightys arms, Deut. 33. 27.

The Lord will be a refuge for the oppreſſed, a refuge in times of trouble, Pſa. 9. 9.

I the Lord do keep it, I will keep it night and day, Iſa. 27. 3.

Fear not, Abraham, I am thy ſheild, Gen. 15. 1.

Ye that fear the Lord, truſt in the Lord, he is their help and their ſheild, Pſa. 115. 11.

Bleſſed is he that conſidereth the poor — The Lord will preſerve and keep him alive, and will not deliver him unto the will of his enemies, Pſa. 41. beg.

He ſhall give his Angels charge over thee, to keep thee in all thy ways, Pſa. 91. 11.

The Lord ſhall preſerve thee from all evil — the Lord ſhall preſerve thy going out and thy coming in, Pſa. 121. 7, 8.

Thou ſhalt hide them in the ſecret of thy preſence from the pride of man, thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues, Pſa. 31. 20.

Experiences of Protection, verifying the Promiſes.

Thou haſt been a ſtrength to the Poor, a refuge from the ſtorm, when the blaſt of the terrible ones was as a ſtorm againſt the wall, Iſa. 25. 4.

My help cometh from the Lord, he that keepeth thee will not ſlumber, Pſal. 121. 2, 3.

The Lord is my Shield, my heart truſted in him, and I am helped, Pſal. 28. 7.

He it is that brought our Fathers out of the land of Egypt, and preſerved us in all the way wherein we went, and amongſt all the People through whom we paſſed, Joſhu 24. 17.

Thus the Lord preſerved David whitherſoever he went, 1 Cron. 18. 13.

Two Angels came to Sodom, and when morning aroſe they haſtned Lot, and when he lingred, they laid hold upon his hand and brought him forth, Gen. 19. 15.

My God hath ſent his Angels, and hath ſhut the Lyons mouths, that they have not hurt me, ——— *Daniel was taken out of the Den, and no manner of hurt was found on him,* Dan. 6. 22, 23.

Thirdly,

Thirdly, Promiſes of Profiting by Afflictions.

All things work together for good to them that love God: Troubles may come upon ſuch by troops, many together, but are as Ingredients in a Soveraign Medicine, that all work together for the good of the Patient. *Rom.* 8. 28.

By this ſhall the iniquity of Jacob be purged, and this is all the fruit, to take away his ſin, Iſa. 27. 9.

I will bring the third part through the fire, and will refine them as Silver is refined, Zac. 13. 9.

He chaſtiſeth us for our profit, that we might be partakers of holineſs, Heb. 12. 10.

Like theſe good fruits will I acknowledge them that are carried away Captive of Judah —— into the land of the Caldeans for their good. Jer. 24. 5.

I will cauſe you to paſs under the rod, and will bring you into the bond of the Covenant, Ezekiel 20. 37, 38.

Thou ſhalt conſider in thy heart that as a man chaſteneth his ſon, ſo the Lord thy God chaſteneth thee, viz. for thy good, and out of love, to reform and reclaim thee. *Deut.* 8. 5.

Expe-

Experiences of the Profit of Afflictions.

Before I was afflicted I went aſtray, but now have I kept thy law. —— *It's good for me that I have been afflicted:* I have got good by it. Pſa. 119. 67, 71.

The Prodigal was in want, and fed upon husks with Swine, and he ſaid, *My Fathers Servants have bread enough* —— *I will ariſe and go to my Father,* Luke 15. 14, 15.

We glory in tribulations, knowing (*viz.* experientially) *that tribulation worketh patience, and patience experience, and experience hope,* Rom. 5. 3, 4.

The things which happened to me have fallen out to the furtherance of the Goſpel: God turned his impriſment to good. Phil. 1. 12, 13, 14.

Be not greived nor angry with your ſelves that you ſold me hither, for God ſent me before you to preſerve life, Gen. 45. 5.

It is good for a man that he bear the yoke in his Youth: It's found to be ſo by Experience, and appears to be ſo by the Promiſe, and the performance of the Promiſe to thouſands. *Lam.* 3. 27.

Fourthly,

Fourthly, Promiſes of Preſervation in, and Deliverances out of Afflictions.

The beloved of the Lord ſhall dwell in ſafety by him, the Lord ſhall cover him all the day long, Deut. 33. 12.

Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorify me, Pſal. 50. 15.

He will cover thee with his feathers —— I will be with him in trouble, and I will deliver him, and honour him, Pſal. 91. 4, 15.

Alas, for that day is great, ſo that none is like it, it's the time of Jacobs trouble, but ye ſhall be ſaved out of it —— I am with thee to ſave thee, Jer. 3. 7, 11.

Whoſoever ſhall call upon the Name of the Lord ſhall be delivered, Joel 2. laſt.

He will hear the deſire of them that fear him, he alſo will hear their cry and ſave them, Pſal. 145. 19.

They ſhall cry unto the Lord, becauſe of the oppreſſors, and he ſhall ſend them a Saviour, and a great one, and he ſhall deliver them, Iſa. 19. 20.

Experi-

Experiences of Preſervation in, and Deliverances out of Afflictions.

This I recall to mind, therefore have I hope, it's of the Lords mercy that we are not conſumed, Lam. 3. 21, 23.

Then they cryed unto the Lord, and he delivered them out of their diſtreſſes: This is oft repeated in this Pſalm, *Pſal.* 107. 6.

Thou haſt known my perſecutions and afflictions that came to me at Antioch, Iconium and Lyſtra ——— *but out of them all the Lord delivered me,* 2 Tim. 3. 11.

Thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us, Pſal. 44. 7.

Nevertheleſs he ſaved them for his Name ſake, that he might make his mighty power to be known, Pſa. 106. 8.

The Lord delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us, 2 Cor. 1. 9, 10.

The deliverance of the *Jews* out of *Egypt*, out of *Babilon*, and out of the Hand of *Haman*, and the perſonal deliverance of *David*, *Daniel*, *Jonah*, *&c.* are inſtances of the verity of the Promiſe.

Fifthly,

Fifthly, Promiſes of preſent Support and Help to bear Afflictions.

A man (*viz.* the man Chriſt) *ſhall be as a hiding place from the wind, as a Covert from the Tempeſt, as rivers of water in a dry place*, Iſa. 32. 2.

Then will I viſit their tranſgreſſions with a rod: Nevertheleſs my loving kindneſs will I not utterly take from him, nor ſuffer my Faithfulneſs to fail, Pſa. 89. 33, 34.

The eternal God is thy refuge, and underneath are the everlaſting Arms, Deut. 33. 27.

But the Lord is Faithful, who will ſtabliſh you, and keep you from evil, viz. in evil times, and when in the hands of ill men. 2 *Theſ.* 3. 3.

My Grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs, 2 Cor. 12. 9.

Though he fall, he ſhall not be utterly caſt down, for the Lord upholdeth him with his hand, Pſa. 37. 24.

Experi-

Experiences of preſent Support and Help to bear Afflictions.

At my firſt anſwer all men forſook me. —— *Notwithſtanding the Lord ſtood with me and ſtrengthned me,* 2 Tim. 16. 17.

The Lord is my refuge and my ſtrength, a very preſent help in trouble, Pſ. 46. 1.

Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well doing, as to a faithful Creator. viz. to God who hath alway been faithful to ſuch as commit themſelves to him. 1 *Pet.* 4. 19.

For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day, 2 Cor. 4. 16.

Troubled on every ſide, yet not diſtreſſed, perſecuted, but not in deſpair, 2 Cor. 4. 9.

Having obtained help from God, I continue unto this day, Acts 26. 22.

Out of Weakneſs were made ſtrong, Heb. 11. 34.

Sixthly, Promiſes of Peace and Comfort in all Conditions.

Thou ſhalt keep him in perfect peace whoſe mind is ſtayed on thee, becauſe he truſteth in thee, Iſa. 26. 3.

Ask for the good old way, and walk therein, and you ſhall find reſt to your ſouls, Jer. 6. 16.

I will pray the Father, and he will give you another comforter, that he may abide with you for ever, John 14. 16.

The Peace of God that paſſeth all underſtanding ſhall keep your hearts and minds: viz. from inward diſtractions under outward afflictions, *Phil.* 4. 7.

The Lord will comfort Zion, Joy and Gladneſs ſhall be found therein, thankſgiving and the voice of melody, Iſa. 51. 3.

I will extend peace to thee like a River —— as one whom his mother comforteth, ſo will I comfort you, and you ſhall be comforted, Iſa. 66. 12, 13.

Experi-

Experiences of Peace and Comfort in all Conditions.

I laid me down and ſlept: viz. in his flight from his Son *Abſolon.* Pſ. 3. 5.

In the multitude of my thoughts within me thy comforts delight my ſoul, Pſ. 94. 19.

As the Sufferings of Chriſt abound in us, ſo alſo our Conſolations by Chriſt abound, 2 Cor. 1. 5.

As ſorrowful, yet alway rejoycing, 2 Cor. 6. 5.

Who comforteth us in all our Tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we our ſelves are comforted of the Lord, 2 Cor. 1. 4.

So Hannah went away and did eat, and her Countenance was ſad no more, 1 Sam. 1. 18.

They continued daily with one accord in the temple, and breaking bread from houſe to houſe did eat their meat with Gladneſs and ſingleneſs of heart, Acts 20. 46.

Seventhly, Promiſes of the Prevalency and Acceptance of Prayer.

He ſhall call upon me, and I will anſwer him, Pſal. 91. 28.

Before they call I will anſwer, and while they are yet ſpeaking, I will hear, Iſa. 65. 4.

I am the Lord their God, and will hear them, Zecha. 10. 6.

All things whatſoever ye ſhall ask in prayer, believing, ye ſhall receive, Mat. 21. 21.

The effectual fervent Prayer of the righteous availeth very much, James 5. 16.

Ask and it ſhall given you, ſeek and ye ſhall find, knock and it ſhall be opened to you, Mat. 7. 7.

The Lord is far from the Wicked, but he heareth the Prayer of the Righteous, Prov. 15. 29.

The Eyes of the Lord are over the righteous and his Ears are open to their Prayers, 1 Pet. 3. 12.

Lord, thou haſt heard the deſires of the humble, thou wilt prepare their hearts, thou wilt cauſe thine Ears to hear. Pſal. 10. 17.

Experi-

Experiences of the Prevalence and Acceptance of Prayer.

He (viz. Jacob) *had power over the Angel and prevailed,* Hoſ. 12. 4.

I cried by reaſon of my afflictions, to the Lord, and he heard me; out of the belly of Hell cried I, and thou heardſt my voice, Jonah 2. 2.

Thou heardſt the voice of my ſupplication when I cried to thee, Pſ. 31. 22.

Our Fathers cried to thee and were delivered: They truſted in thee and were not confounded, Pſ. 22. 5.

Verily God hath heard me, he hath attended to the voice of my Prayer: Bleſſed be God who hath not turned away my prayer, nor his mercy from me, Pſ. 66. lat.

Cornelius, thy prayer is heard, and thy Alms are had in remembrance in the ſight of God, Acts 10. 31.

Elias was a man ſubject to like paſſions as we are: And he prayed earneſtly that it might not rain, and it rained not on the earth for the ſpace of three years and ſix Months:

And he prayed again, and the Heavens gave Rain and the Earth brought forth her fruit, James 5. 17, 18.

Eighthly, Promiſes of the Pardon of Sin.

If we confeſs our ſins he is faithful to forgive us our ſins, and to cleanſe us from all unrighteouſneſs, 1 John 1. 9.

I will be merciful to their Unrighteouſneſs, and their ſins and iniquities will I remember no more, Heb. 8. 10.

Let the wicked forſake his way, and the unrighteous Man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon, Iſa. 55. 7.

To him gave the Prophets witneſs, that through his Name whoſoever believeth ſhall receive remiſſion of ſin, Acts 10. 43.

I will forgive their iniquities, and I will remember their ſins no more, Jer. 31. 34.

All manner of ſin and Blaſphemy ſhall be forgiven to men. viz. upon repentance, but the ſin againſt the Holy Ghoſt. *Mat.* 12. 31.

If ye forgive men their treſpaſſes, your heavenly Father will forgive you your treſpaſſes, Mat. 6. 14.

Experi-

Experiences of the Pardon of Sin.

I acknowledge my ſin unto thee, I ſaid I will confeſs my tranſgreſſions to the Lord, and thou forgaveſt the iniquity of my ſin. Selah, Pſ. 32. 5.

He being full of Compaſſion forgave their iniquities, and deſtroyed them not, Pſ. 78. 38.

Chriſt ſaith of *Mary Magdalen, her ſins which were many are forgiven,* Luke 7. 47.

Who hath delivered us from the power of darkneſs, and tranſlated us into the kingdom of his Son, in whom we have redemption through his blood, even the forgiveneſs of ſins, Col. 1. 13. 14.

Bleſs the Lord, O my ſoul, and forget not all his Benefits:

Who forgiveth all thy iniquities, and healeth all thy Diſeaſes, Pſ. 103. 2, 3.

Forgive one another, as God for Chriſt ſake hath forgiven you your ſins, Ephe. 4. laſt.

He ſaid to the ſick of the palſie, ſon, thy ſins be forgiven thee, Mar. 2. 5.

Ninthly, Promiſes of Power againſt Sin, and Growth of Grace.

Sin ſhall not have dominion over you, for you are not under the Law but under Grace, Rom. 6. 14.

Then will I ſprinkle clean water upon you, and you ſhall be clean, from all your filthineſs will I cleanſe you. —— I will put my ſpirit within you, and cauſe you to walk in my way, Ezek, 36. 25, 26, 27.

He will turn again, he will have compaſſion on us, he will ſubdue our Iniquities, Mic. 7. 19.

My grace is ſufficient for thee, for my ſtrength is made perfect in Weakneſs, 2 Cor. 12. 9.

Return ye backſliding Children, and I will heal your backſliding, Jer. 3. 22.

Every branch that beareth fruit he purgeth that it may bring forth more fruit, John 15. 2.

They ſhall ſtill bring forth fruit in old age, they ſhall be fat and flouriſhing; to ſhew that the Lord is upright. Pſal. 92. 14, 15.

I will be as the dew to Iſrael, he ſhall grow as the Lilly. —— They ſhall revive as the corn, and grow as the vine, Hoſ. 14. 5, 7.

My God ſhall ſupply all your need, according to his riches in glory by Chriſt; you need more grace, more ſtrength and all your need ſhall be ſupplied *Phil.* 4. 19. Experi-

Experiences of Power againſt Sin and Growth in Grace.

Such were ſome of you, but now are ye waſhed, now are you ſanctified. —— *In the name of the Lord Jeſus, and by the Spirit of our God,* 1 Cor. 6. 11.

Now being made free from ſin, and become ſervants of God, ye have your fruit unto holineſs, and the end everlaſting life, Rom. 6. 22.

O wretched man that I am, who ſhall deliver me from the body of this Death? I thank God through Jeſus Chriſt our Lord, Rom. 7. 24.

In all theſe things we are more then Conquerours through him that loved us, Rom. 8. 37.

Joſeph refuſed to ly with his Miſtreſs, ſaying, how can I do this great ſin, and ſin againſt God, Gen. 39. 8.

We are bound to give thanks to God alway for you — *Becauſe your faith groweth exceedingly,* 2 Theſ. 1. 3.

The path of the juſt is as the ſhining light, that ſhineth more and more to the perfect day, Prov. 4. 18.

Which (Goſpel) is come unto you, as it is in all the world, and bringeth forth fruit as it doth alſo in you, Col. 1. 6.

Tenthly,

Tenthly, Promiſes of the Preſence of God and of his Spirit.

Fear not, for I am with thee, I am thy God, I will ſtrengthen thee, yea I will help thee, yea I will uphold thee, Iſa. 41. 10.

Fear not, O Iſrael, thou art mine, when thou paſſeſt through the waters I will be with thee, they ſhall not overflow thee; when thou walkeſt thro' the fire thou ſhalt not be burnt, Iſa. 43. beg.

Be content with ſuch things as ye have, for he hath ſaid, I will never leave thee nor forſake thee, Heb. 13. 5.

If a man love me he will keep my words, and my father will love him, and we will come to him and make our abode with him, John 14. 23.

Turn you at my reproof, behold I will pour out my Spirit into you, Prov. 1. 23.

It is convenient for you that I go away, for if I go not away the Comforter will not come, but if I depart I will ſend him to you, John 16. 7.

If ye being evil know how to give good Gifts to to your Children, how much more ſhall your heavenly father give the holy Spirit to them that aſk him, Luke 11. 13.

I will pray to the Father, and he ſhall give you another Comforter, that he may abide with you for ever.

I will not leave you comfortleſs, I will come to you, John 14. 16, 18.

Experi-

Experiences of the Preſence of the Spirit of God.

Though I walk through the valley of the ſhaddow of death, I will fear no evil, for thou art with me, Pſa. 23. 4.

Joſeph was ſold into Egypt, but the Lord was with Joſeph, and he ſhewed him mercy, Gen. 39. 21.

Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the ſon God, Dan. 3. 25.

Solomon was ſtrengthened in his Kingdom, and the Lord his God was with him, and magnified him exceedingly, 2 Chron. 1. 1.

Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit, 1 *John* 4. 3.

God which knoweth the hearts, bear them witneſs (viz. the Gentiles*) giving them his ſpirit, even as he did to us,* Acts 15. 8.

The Holy Ghoſt fell on them which heard the word, Acts 10. 44.

Barnabas was a good man, and full of the Holy Ghoſt and of faith, Acts 11. 24.

The diſciples were filled with joy and with the Holy Ghoſt, Acts 13. laſt,

Eleventhly,

Eleventhly, Promiſes of Perſeverance.

I will make an Everlaſting Covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts that they ſhall not depart from me, Jer. 32. 40.

I will give them everlaſting Life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand, John 10. 28.

One thing is needful, Mary hath choſen the better part, which ſhall never be taken from her, Luke 10. laſt.

Who will confirm you to the end that you may be blameleſs in the day of our Lord Jeſus Chriſt, 1 Cor. 1. 8.

I pray God that your whole ſpirit and ſoul and body be preſerved blameleſs, unto the coming of our Lord Jeſus Chriſt; faithful is he that hath called you, who will alſo do it, 1 Theſſ. 5. 23, 24.

The Gifts and calling of God are without repentance, Rom. 11. 29.

Being confident of this thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt, Phil. 1. 6.

Experi-

Experiences of Perſeverance.

The high places were not removed, nevertheleſs Aſa his heart was perfect with the Lord all his days. 1 King 15. 14.

I have fought the good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, 2 Tim. 4. 7, 8.

Lord, now letteſt thou thy ſervant depart in peace, for I have ſeen thy ſalvation, Luke 2. 29.

The houſe built upon the rock, though the rain deſcended, and the flood came, and the winds blew, yet kept his ſtanding, Mat. 7. last.

Theſe all dyed in the faith, Heb. 11. 13.

Who are kept by the power of God through faith unto ſalvation, 1 Pet. 1. 5.

I have been young and now am old, yet have not ſeen the righteous forſaken, Pſal. 37. 25.

My fleſh and my heart faileth me, but God is the ſtrength of my heart and my portion for ever, Pſal, 73. 26.

Twelfthly,

Twelfthly, Promiſes of the Poſſeſſion of Heaven.

Fear not, little flock, it is your Fathers good will to give a Kingdom, Luke. 12. 32.

Eye hath not ſeen, ear hath not heard, nor hath it entred into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2. 9.

Bleſſed is the man that endureth temptation, for when he is tried he ſhall receive the crown of Life, which the Lord hath promiſed to them that love him, James. 1. 12.

When the chief ſhepherd ſhall appear, ye ſhall receive a Crown of Glory that faideth not away, 1 Pet. 5. 4.

Fear none of theſe things which thou ſhalt ſuffer, ye ſhall have tribulation 10 *days, be faithful unto death, and I will give thee a Crown of Life,* Rev. 2. 10.

You have your fruit unto holineſs, and the end everlaſting Life, Rom. 6. 22.

Of the Lord ye ſhall receive the reward of the inheritance, for ye ſerve the Lord Chriſt, Col. 3. 24.

Experi-

Experiences of the Poſſeſſion of Heaven.

Be ye followers of them who through faith and patience inherit the Promiſes, Heb. 6. 12.

Lazarus dyed, and was carried by the Angels into Abraham's boſom, Luke 16. 2.

Then talked with him two men which were Moſes and Elias who appeared in glory, Luke 9. 30. 31.

The Spirits of juſt men made perfect, Heb. 12. 23.

Heaven is called the inheritance of the Saints, becauſe they do inherit it, Col. 1. 12.

A Song of Praiſe.

THe World's a toy, let me imploy
My Soul in higher things,
Than upon thoſe that create woes,
And carry cruel Stings.
My Fears are great, Sorrow my Meat,
And humane Faith is gone
On Pilgrimage, for in this Age
Amongſt us there is none.

Thy faithfulneſs, O God, I bleſs,
And cannot but admire,
That Love is cold, and yet behold
None warm it at this Fire.
But, O my Soul, do not condole,
But Triumph thou in Praiſe;
Greatly rejoice with Hearts and Voice,
Let Joy thy Spirits raiſe.

Mind not the Rod, rejoice in God,
That never failed thee;
Thou knoweſt this, faithful he is,
And ſo will ever be.
Thou haſt been Low, and now art ſo,
And God hath alway been
A Sun and Shield, that ſuccour yield,
As thou haſt often ſeen.

His

His Word is ſure, and doth endure
For ever and for aye:
Witneſs thou can to every Man,
All's true that he doth ſay.
If this be ſo, come let us go
To God, and on him ſtay:
It's not abſur'd, to plead his Word,
To it he ne'er ſays nay.

His Word applaud, his Name with Laud
And Praiſes celebrate:
Let not thy Love to God above
In any thing abate.
And now, O Lord, for thy ſure Word
Of Promiſe, I thee bleſs:
And whilſt I live will Glory give
To thee, not to the Fleſh.

Praiſe is thy due, thy Word is true,
Thy Promiſes our ſtore,
And full (though wide) from ſide to ſide,
Praiſed be God therefore.
A full ſupply in Miſery
I ſee it doth afford:
O let it be, now unto me,
According to thy Word.

Let Faith be fed, and by it led,
To live on Thee alone:
Help me to truſt in the moſt Juſt,
Faithful and Righteous One.

My Doubts expel, let Hope excell,
Let Praiſes be my Trade:
Let me rejoice with Heart and Voice,
In all that thou haſt ſaid.

Let none deſpair, the news is rare,
The Promiſes revealed,
Are high and great without deceit:
Records moſt firmly Sealed.
Oh praiſed be thy Majeſty,
For Promiſes of Grace:
All the Elect, may hear expect
Supplies in every Caſe.

Another Song of Praiſe.

MY Soul give Praiſe unto the Lord,
With Joy his Praiſes Sing:
To Praiſe the Name of God thy Lord
Is a moſt pleaſant thing.
His Promiſes rich Jewels are,
Theſe Jewels are thy own:
Though thou art Poor, yet very rich
In Promiſes alone.

Thy Faithful God will certainly
His Promiſes perform:
Fear not, O Soul, the frowns of Men,
Fear not the greateſt Storm.

Rejoice in God, and in his Word
Of Promiſe made to thee:
His Promiſes moſt precious,
Certain and faithful be.

Though thou art Poor, God will provide,
Supplies he will afford:
Yea, ſuch ſupplies as ſhall ſuffice,
According to his Word.
Though thou art weak, his Arms ſupport,
What need is there to fear:
Above, beneath, and round about,
His mighty Arms appear.

When Troubles like a Hurrican
Do compaſs thee about
Its for thy good, this Phyſick thou
Canſt not be well without.
Yea, ſafety in, and ſure ſupport,
And all that needful be;
For aid and help in this ſad Caſe,
Are promiſed to thee.

Thy Sins though great are pardoned,
Thy Enemies are ſtrong;
But cannot hurt, becauſe to thee
The Promiſes belong.
Such guards and aids the Promiſes,
In readineſs ſtill have:
And will be granted unto thee,
When thou for them doſt crave.

Oh Bleſſed be the Lords of Hoſts,
My dear and faithful Friend:
According to his Promiſes,
He help and aid doth ſend.
His Promiſes never do fail,
They are moſt firm and ſure:
His faithfulneſs is vaſtly great,
And ever ſhall endure.

My Soul exalt the living Lord,
For Gracious is he:
His Mercy now and evermore,
He will extend to thee.
Awake my Glory, glorifie
And Praiſe the Lord of Hoſt:
And of his precious Promiſes,
Make thou thy daily boaſt.

The World is full of Wickedneſs,
Envy, debate and ſtrife:
But *theſe* are the *great* Cordials
That do ſupport my Life.
Thy Preſence and thy Promiſes
Are rare and precious things;
And all along unto my Soul,
The greateſt Comfort brings.

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